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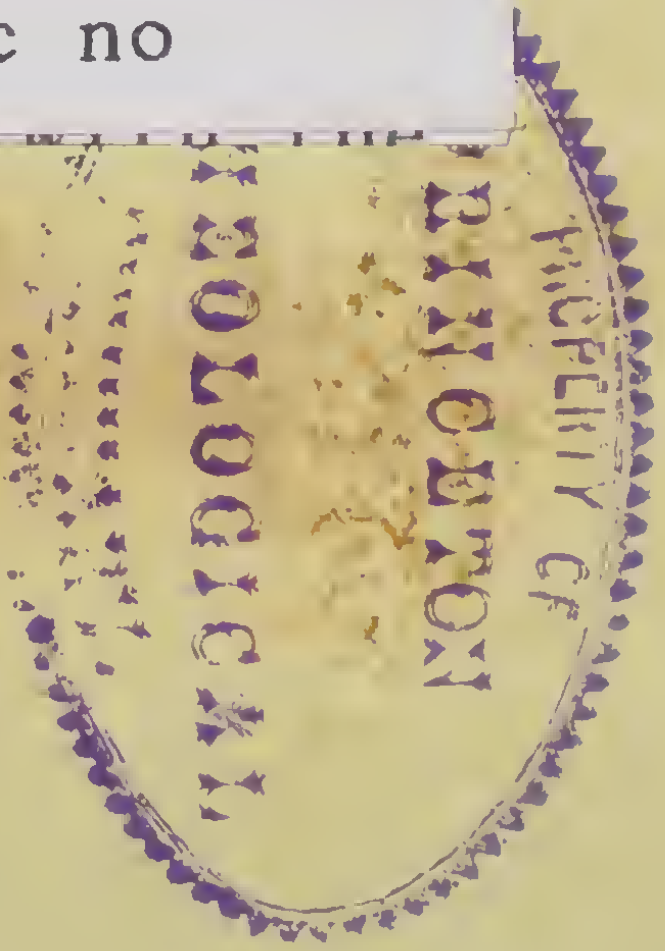
The true catholic no
Romanist



THE

TRUE CATHOLIC

NO

ROMANIST.

The Holy Catholic Church.

"Mother of cities! o'er thy head
Bright peace, with healing wings outspread,
For evermore shall dwell:
Let me, blest seat! my name behold
Among thy citizens enroll'd,
And bid the world farewell."

PRAYER BOOK, HYMN 28, v. 5.

THE TRUE CATHOLIC NO ROMANIST:

A

VINDICATION

OF THE

APOSTOLICITY AND INDEPENDENCE

OF THE

HOLY CATHOLIC CHURCH

IN

ENGLAND AND THE UNITED STATES.

BY

REV. WM. H. ODENHEIMER, A. M.

Rector of St. Peter's Church, Philadelphia,

Author of the Origin and Compilation of the Prayer Book.

"I Believe in ———— THE HOLY CATHOLIC CHURCH, THE COMMUNION OF SAINTS."

THE CREED.

PHILADELPHIA:

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TO

THE CAUSE OF CATHOLIC TRUTH

AS MAINTAINED

IN

THE ONE HOLY AND APOSTOLIC

CHURCH OF CHRIST

IN

THE UNITED STATES;

THIS VINDICATION

BY

ONE WHO MINISTERS AS

A PRIEST AT HER ALTARS

IS

MOST HUMBLY

DEDICATED.

"I love thy kingdom, Lord,
The house of thine abode,
The Church our blest Redeemer saved
With his own precious blood.

I love thy Church, O God!
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand.

If e'er my heart forget
Her welfare, or her wo,
Let every joy this heart forsake,
And every grief o'erflow.

For her my tears shall fall;
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end."

PRAYER BOOK, HYMN 29.

PREFACE.

The reader who has thought the following pages worthy of perusal, is informed that many of the facts contained in them, were published in the columns of one of our religious periodicals,* over the signature "Diaconus Catholicus." Having attained the object for which they were then published, and the author having been urged by several for whose judgment he has high respect, is induced to set them forth in a more permanent and extended form, that they may still advance in some degree, the cause of truth in regard to our holy Church.

A farther inducement to undertake the work, was found in the interest which his fellow

* The Banner of the Cross.

Churchmen, and several not of that number, have manifested in the second section of the second chapter of the author's former work on "The Origin and Compilation of the Prayer Book." The section, containing only about forty pages, and embracing a rapid sketch of the ancient history of Christ's Holy Church in Britain, our spiritual mother, has received a degree of attention, which has invited a farther illustration of this interesting and important subject. What was there rapidly sketched in outline, and subordinately, will now appear in detail, and as the prominent feature of this work. For years, the members of the Holy Catholic Church in the United States have borne in comparative silence, the unrighteous misrepresentation of the Romish sect; knowing, (as St. Paul, the original founder of their Church has said,) that of faith, hope, and charity, "the greatest of these is CHARITY." And although now in various quarters the Priests of the Church have been forced to publish defences of the faith, and exposures

of the misrepresentations of their erring Romish brethren, yet it is hoped, there will never appear a forgetfulness of this Apostolic grace of *charity*.

In the following pages, it is respectfully premised, there will be discovered by equitable and competent judges, no want of charity. That there will be found a plain, and right earnest defence of the Church, and as plain and right honest exposure of the misrepresentations of the Romish sect, there is no doubt. But in this, there can be no want of Evangelical charity, which we are taught in holy Scripture to believe "rejoiceth not in iniquity but rejoiceth in THE TRUTH."*

At the very threshold of this book, the author professes what in his heart he feels, cordial respect for the *persons* of Romanists. Their official anathemas and private denunciations against the Church, have not availed to make him respect their *persons* less; he and

* 1 Corinth. xiii. 6.

all the members of Christ's Holy Church in this land, are taught in their solemn Litany to use the following supplication:

"*That it may please thee to forgive our* ENEMIES, PERSECUTORS* and SLANDERERS, *and to turn their hearts;*

We beseech thee to hear us, good Lord."

But for the peculiar *doctrines* of Romanists, neither the author nor any member of the Church bears the least love, for in the same solemn Litany they are taught to supplicate:

"*From all false doctrine, heresy and schism,*
Good Lord deliver us."

The distinction between persons and doctrines is one which approves itself to every reflecting mind; it is one which in ordinary matters is acted upon by all men. Doubtless there are many who read these words who love the *persons* of those, whose *principles* they love not. And our blessed Master loved even

* *Persequar* et impugnabo.
Romish Episcopal Oath.

unto death, the death of the Cross, the *persons* of the Jews, whilst he exposed and preached against their erroneous *doctrines* and *principles*.

That many of the more violent of the Romish sect, who have been zealous in their attacks upon the Church, will give the author credit for the possession of the above sentiments, is not to be expected. The credit or the discredit, however, which comes from such a source will hardly enter into his consideration.

It were an easy and much more agreeable task, to have republished some of the vindications of our Church, which the learned Bishops of England's noble Church have in times past set forth, but the prospect of being able to adapt facts to present circumstances, has led the author to employ according to his own arrangement, the ample materials collected by the industry and learning of those "masters of Israel." No credit for originality is asked, or desired, if the facts presented shall suit the present times,

and lead the members of Christ's Holy Church, to see the Scriptural, Apostolic and divine character of their Church, and the misrepresentation, as well as erroneous claims of the Romish sect; if the book shall lead those into whose hands it shall fall, to cleave with every energy of their souls to "the Catholic faith once delivered to the Saints," and to reject with the same energy the modern additions and novel innovations of Romanism, and all other schisms, then shall the author have gained all he desired.

The Holy Catholic Church and Faith of Christ are worthy of our best energies,—on that rock "Christ and His Church" let us plant ourselves, and strive, by God's grace, to commend the faith we profess, not only with our lips but in our lives, by giving up ourselves to our Master's service, and by walking before Him in holiness and righteousness all our days.

W. H. O.

Philadelphia,
Lent, 1843.

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"O ALMIGHTY GOD, who hast built thy Church upon the foundation of the apostles and prophets, JESUS CHRIST himself being the head corner stone; grant us so to be joined together in Unity of Spirit by their doctrine, that we may be made a holy temple acceptable unto thee, through JESUS CHRIST our Lord."—*Amen.*

PRAYER BOOK,
St. Simon and St. Jude, Apostles.

CHAPTER I.

THE INTRODUCTION OF CHRISTIANITY INTO BRITAIN; ST. PAUL THE FOUNDER OF THE BRITISH CHURCH.

THE subject of the following chapter is of great importance to every Churchman. I shall be intent on *facts*, and aim to be perspicuous: this will account for the arrangement of the chapter, and the unadorned character of its statements. My readers may rely upon the historical information, since, it has been compiled with care, from writers of deep erudition and unimpeachable authority.

I.

Reason for attending to the following subject.

The higher the man, the greater his authority. I give the *reason* in the words of the Bishop of St. David's,* who is styled by "Chevalier," and endorsed by the present Bishop of Maryland,† as "a learned and zealous advocate." Just praise from a competent source!

"St. Paul was not only the founder of the Church of Rome, but of the Church in Britain. Of St. Paul's journey to Britain, a point of great importance in the history of the Gospel, and of the Protestant church, *we fortunately possess as substantial evidence as any historical fact can require.*

Some of our most valuable historians have no scruple in acceding to the general testimony of the fathers, that the gospel was

* Letter to the Clergy of the Diocese of St. David's.

† Notes to Epist. Clem. Roman. Note A.

preached in Britain by some of the apostles, soon after the middle of the first century, but shrink from the particular evidences of time and person,———and in this,———it is certainly much to be regretted, *that they have given some advantage to the advocates of popery and infidelity;* to the former by the suppression of evidences, which disprove the right of supremacy in the church of Rome; and to the latter, by withdrawing some strong and tangible proofs of the truth of Christianity."

II.

Chief cause of the mistakes in reference to the early testimonies on this subject, and of th ant of interest on the part of modern churchmen.

The cause is founded in a most inexcusable ignorance of the importance of Britain in a civil point of view, its well known locality, and its intimate connexion with the imperial city. Some modern writers, espe-

cially of the Romish sect, talk of Britain in early times, as if it were some place in the *moon;* a kind of bombastic expression, like our "far west," the which, the traveller is paradoxically supposed to be receding from, the nearer he approaches.

And many modern churchmen appear to have no very definite idea of ancient Britain; save that it was a land of chariots with iron scythes in the wheels, half naked savages, man eaters, and Druids; and are disposed to give in, to the Romanists *convenient* talk, about the early fathers speaking bombastically; and to neglect the investigation of this noble argument, which (among many others,) proclaims the wide spread of the gospel, and the apostolical character of the holy Catholic church to which they belong.

III.

The state of Britain in primitive days, which substantiates the fact of its being well known, and of high importance.

After the success of CLAUDIUS, (about 20 years before Nero, during whose reign St. Paul was martyred) New Settlements were daily made by the Romans. There were Roman colonies, Magistrates, Cities and Ways.

"There were cities of trade: and Roman merchants were very busy in furnishing necessaries and even *superfluities*." There was a constant intercourse with Rome; and in Nero's time, Dio* tells us that one man, and he a philosopher, (Seneca) had 300,000*l.* at one time, in Britain. Britain was the scene of many notable warlike actions, the occasion of Emperors additional titles and triumphs, the residence of Roman lieu-

* Xiphil in Neron.

tenants and legions; so that long *before* the time of Eusebius, the earliest ecclesiastical historian of note, the British Islands were well known all over the Roman empire, and *in* his time, they were "the talk of the world." Here Constantius died: and here Constantine was declared emperor by the army. So that from the beginning, Britain was a well known, and well defined locality.*

Now with these facts, which the *civil*, not the religious historians, of earlier days, afford, it is quite absurd to hear the term *bombastic*, applied to the language of divers early fathers, when they allude to Britain. Why they knew just as well the situation of Britain, as an intelligent American does that of the West Indies.

And Clemens Romanus, Eusebius, and their brother writers, would have felt it no

* See Stilling: Orig. Brit: and Camden's Britannia, for farther particulars.

more a compliment, to have been told that they did not know what country was at the "*extreme west*," than any of my readers would, to be told that they did not know what ocean bounded America on the west.

IV.

Certain Romish opinions concerning Christianity in Britain.

The opinion concerning St. Paul, which some of the ablest divines have maintained, seems to afford rare sport, to a few of the Romish writers, as if nothing could be more chimerical; I will give a specimen of *Romish* opinions on the subject of the introduction of Christianity into Britain.

There is a manuscript in the Vatican Library, (so one* of their historians tells us) which affirms, that *Joseph of Arimathea* came over into Britain to preach the Gospel!—and what is more, he came across the

* Baronius, A. D. 35, n 5.

Mediterranean sea in "*a ship without oars!*" and what is better still, he had the good company, as far as Marseilles, of *Lazarus, Mary Magdalen, Martha! &c.*

A valuable manuscript that! To which by the way I add the authority of another Romish historian who gives us the information, that *Lazarus* was bishop of Marseilles.*

V.

A brief abstract of the testimonies of the Fathers of the first six centuries to the truth of this matter.

The limits of this work will not allow of the transcript of the original text of the authorities quoted below; nor even of a full translation of the context;—a "brief abstract" is all that is designed.

* Bosquet's Hist. Eccle: Gallic. lib. I. c. 3.

FIRST CENTURY.

CLEMENS ROMANUS, the friend and fellow labourer of St. Paul, says, St. Paul went to "the utmost bounds of the west."

Not to the *moon*, but to the "utmost bounds of the west:"—the first would be bombastic, the last, Britain; according to the ideas of a resident at Rome, as Clement was.

SECOND CENTURY.

IRENÆUS* says "christianity was propagated by the Apostles and their disciples to the utmost bounds of the earth, especially in Spain, *and the Celtick nations*" (viz Germans, Gauls, AND BRITAINS.†)

THIRD CENTURY.

TERTULLIAN‡ says, "Some countries of

* L. 1. c. 2 and 3.
† Cluverii Introd. Geog. L. II. c. 5.
‡ Adv. Judæ c. 7.

the Britons, which proved inaccessible to the Romans, are subject to Christ:* and *ORIGEN confirms the general point* as to the early extension of christianity in Britain.

FOURTH CENTURY.

EUSEBIUS† says that some of the *Apostles* passed over the ocean to the British Isles.

JEROME‡ says that St. Paul having been in Spain, went from ocean to ocean and "preached the Gospel in the *western* parts;" including the Britons in this expression, as is evident from other portions of his works.

CHRYSOSTOM,§ witnesses to the great spread of christianity in Britain.

FIFTH CENTURY.

THEODORET says, "Our Fishermen and

* In Ezek.

† Demon. Evan. L. 3. c. 7.

‡ Ep. ad. Marcellam, Op. Vol. 1. p. 128, Ed. Lugd.

§ Tom. vi. p. 635.

Publicans, AND HE WHO WAS A TENT-MAKER, carried the evangelical precepts to all nations—Scythians, Hunns, *Britons.*

He also affirms, that St. Paul "brought salvation to the Islands that lie in the ocean:"* or British Islands, as is evident from Nicephorus† and again from Chrysostom.‡

Gildas witnesses to the early introduction of christianity.§

SIXTH CENTURY.

Venantius (A. D. 560-600) says of St. Paul, that he went to Britain. This writer is supposed to speak *fiction*, because he speaks in poetry: which is no better compliment to the Poets, than the charge of Bombast is to the ancient Fathers.

* 2 Ep. ad. Tim. iv. 17.
† Hist. L. II. c. 40.
‡ Orat. Tom. I. p. 575.
§ Op. p. 10.

VI.

The testimony of two of these ancient Fathers, examined in connexion with attendant circumstances.

Take for example Clement of Rome, and Eusebius.

(A.) CLEMENT says "St. Paul preached Righteousness through the whole world, and in so doing he went to the *utmost bounds of the west.*"

Now this phrase means Britain for five reasons.

(1.) Britain was in point of fact the utmost bounds of the west.

(2.) Clement knew what he was writing about.

(3.) There are other writers showing that this expression about "*the west*" refers to Britain.

Plutarch calls the *British* Channel, the *Western* Ocean.

Herodotus says. The Celtæ are the most

"western of all Europeans:" and the Britons are the most western of the Celtæ.

Horace calls the Britons "ultimos orbis Britanos."

Catullus calls Britain "ultimam Occidentis Insulam."*

(4.) The fourth reason is one of the strongest, Launoy,† a learned Romish writer, *rejects* the Epistle of Clement, because he says, if it will hold good for St. Paul's going to Gaul, it will hold good for his going to Britain:

(5.) L. Capellus, another and learned Romanist, rejects the truth about St. Paul, by confessing "*that he rejects the common and received opinion of all the Fathers.*

(B.) Eusebius says that the Apostles preached among the Romans, Persians, Armenians, &c., and that some passed over

* Vide Eusebius. Theod. and Arnob. in Ps. 147.

† De loc. Sulp. Sev. § 20.

the ocean to those which are called the British Isles.

I have three reasons for the high authority and literal truth of this writer.

(1.) He knew what he was writing about, and therefore spake according to literal geographical truth.

(2.) His thorough acquaintance with Britain; being a favourite with the Emperor who was born there: and being acquainted with the Bishops at the Council of Nice, who coming from the west, as well as other parts, could give him information.

(3.) His desire for accuracy; and the opportunity for his being accurate, afforded by the favourable circumstances under which he compiled his Ecclesiastical History.

VII.

St. Paul had the TIME to go to Britain.

He was sent prisoner to Rome near the beginning of the reign of Nero, and behead-

ed in the 14th year of Nero;* hence it was *eight years*,† or more,‡ from his release from his first imprisonment till his death, during which time it has been shown that he went to Britain.

VIII.

St. Paul having the time, had the ZEAL.

This might be taken for granted; but refer to some of his other journies.

(1.) His first journey in Asia Minor, (Acts 13: 14,) lead him from Antioch to Seleucia, Cyprus, Perga, Iconium, Lystra, and Derbe, and back again: The whole journey took *three* years according to the Romish Baronius.

(2.) His second journey, (Acts 15: &c.,) lead him from Antioch, through Syria and Cilicia, to Derbe, and Lystra, through

* Euseb. in Chron. Hierom. in Catal.

† Godeau vie de St. Paul, l. ii. p. 286.

‡ Baron. A. D. 61. No. 2. and Historia Magdeburg.

Phrygia and Galatia and Mysia, over the sea from Troas to Macedonia, to Thessalonica, Berea, Athens, Corinth, and then after eighteen months spent in Corinth, back to Syria. All of which took up *three* years.*

(3.) His third journey led him from Antioch over all Galatia and Phrygia in *one* year.

IX.

St. Paul having leisure and zeal, had ENCOURAGEMENT to go to Britain.

Because,

(1.) Of the importance of the place, there being an "infinite number of people,"† and so many Roman settlements, civil, military, and trading.

(2.) The wife of A. Plautius, the Roman Lieutenant under Claudius in Britain, was

* Baron, A. D. 51. n. 56.

† Cæsar, lib. 5.

a Christian,* and probably converted by St. Paul,† also Claudia, the daughter of Caractacus, the celebrated British Chieftan was a Christian, so says Moncæius a Romish writer.‡ These might inform St. Paul of many reasons for his going to Britain and urge him to go.§

X.

St. Paul having time, zeal, and encouragement, was the MOST LIKELY of all the Apostles to go to Britain.

Because,

(1.) There is no competition between any of the Apostles, save between St. Paul and St. Peter.‖

* Tacit Annal 13. c. 32. compared with Plin. Ep. lib. 10. Ep. 98.

† Philip. 4. 22.

‡ De Incan. Reg. Ecc. Chr.

§ Bp. Burgess. p. 323. and 339. and Stillingfleet Or. Br. p. 44.

‖ The traditions about St. James, Simon Zelotes,

(2.) St. Peter's visit rests on the authority of a writer of the *tenth century*,* Simeon Metaphrastes, and other legendary writers of later date.

(3.) It was not St. Peter's *place* to go to Britain, he being the Apostle of the circumcision, or of the Jews: as witnessed by Holy Scripture, ancient Fathers, and Romish writers,† especially Baronius.‡ Perhaps the Romish student, on referring to Baronius, may be a little surprised to find him giving his testimony in *favour* of St. Peter being in Britain, when he has been here quoted for the contrary; but it must cause no surprise, since the only authority which he quotes is *Simeon Meta-*

and St. Philip, are destitute of any ancient testimony.

* Burgess p˙ 840.

† Gal. 2: 7. Hiero. en loc. Epiph. Hær. 27. n. 6. Euseb. Hist. lib. 3. c. 1. Petrus de Marca de Concord, l, 6. c. 1. n. 4.

‡ Baronius A. D. 51. 916. 26—29.

phrastes! about whom, in another portion of his works, (A. D. 44, n. 38,) he says "*he is of no authority in these matters.*"

This is rather contradictory, but Baronius was right in telling the truth of this Simeon, and Linguard,* the Romish Historian, will tell him so, for *he* calls Simeon, "a treacherous authority."

XI.

The opinions of many of the most learned and deeply read Theologians of modern days, agree with the truth of this matter as now presented.

The language of *Camden*, is, "the Gospel was preached in Britain in the time of the Apostles, and St. Paul himself was the preacher of it."†

With this agree Archbishop Parker, Archbishop Usher, Bishops Gibson, Stil-

* Angl. Sax. Ch.—vol. 1. p. 3.

† Brit. Intr. p. 86.

lingfleet, Burgess, Doctors Cave, Collyer, Nelson, Townsend, &c.

And I beg my readers to notice, that the most learned of those, who will not venture to single out St. Paul as the founder of the British Church, (though admitting that *some* of the Apostles did found it,) *will not positively deny that St. Paul* was the founder. Such are Drs. Hales, Fuller, Southey, Chevallier, Blunt, Bloomfield, Burton, &c.

Wherefore we conclude, (and amid such a goodly host of Fathers and learned Doctors, need not be ashamed of our conclusion, or afraid to maintain it,) that the Gospel of Jesus Christ was preached in Britain, not only by some of the apostles, but by St. Paul, (whose boast it was that the Gospel had been preached "*to every nation under heaven:*")—and that by *his* Apostolic hands, was the Holy Catholic Church established on the shores of our mother land, and thence derived to these United States of America.

CHAPTER II.

THE TRUE CHARACTER OF THE HOLY CATHOLIC CHURCH IN ENGLAND, AND IN THE UNITED STATES. HER APOSTOLIC SUCCESSION THROUGH ST. PAUL AND ST. PETER.

I.

What the Protestant Episcopal Church is not.

WHATEVER may be the phraseology sometimes used by her members, or those dissenting from her, the Church is *not* one of the various sects or denominations which exist around her. It involves no want of charity to assert this, neither does it argue bigotry to maintain it. Charity has nothing to do with the bare statement of a fact, and

bigotry may be seen just as plainly in him who contends for *all men* being right, as in him who contends that *some* are right and some wrong.

With the most unfeigned charity towards the Romish schismatics on the one hand, and the Protestant schismatics on the other: with a free admission of their zeal, sincerity, learning, piety, and salvability, the Protestant Episcopal Church has never *identified* herself with them. She is no *sect*.

II.

What the Protestant Episcopal Church is.

She is a pure and legitimate branch of "the Holy Catholic Church" of the Apostles' creed,—of "the one Catholic and Apostolic Church," of the Nicene Creed. She is a *Protestant* Church, because she contends for "the faith once delivered to the saints," and protests, in so doing, against the corrupt

novelties and innovations of the Romish, and all other sects. She is a *Catholic* Church, because she holds to the doctrine, discipline, and worship, which bind her to that body, *universal* as to permanency and place, which Christ established as "the pillar and ground of the truth;" and from which *they* have separated themselves, who reject the Apostolic succession of the Ministry and Doctrine. The "title page" of the Prayer Book tells what the Protestant Episcopal Church is. "*The Book of Common Prayer, and administration of the Sacraments, and other Rites and Ceremonies of* THE CHURCH *according to the use,*" *&c. &c.*

III.

The Position of the Protestant Episcopal Church misunderstood.

With the Romanist there appears a slight tincture of *design* in the misunderstanding: with the Protestant dissenter, a want of correct information.

Rome wants to be "mother and mistress," and so pretends not to know her *elder sister*.*

And so, on the other hand, with the Protestant Dissenter: That seems ignorance, (not malice,) which identifying the rise and establishment of the several denominations, with the origin of the Protestant Episcopal Church, thinks we are all one in *age*, and *rightful organization*, as well as in brotherly kindness, and the hope of the Gospel.

But there *need* be no misunderstanding: because the Church in England, and in these United States, has ever occupied but one position, high though it be. She points to and condemns those *innovations* which constitute "Romanism" or "Dissent," as the case may be.

SHE CALLS NO ONE "MISTRESS;" SHE IS

* The British Church, was founded NINE YEARS before the Roman Church, as learned Romanists themselves acknowledge.-Suarez Def: Fid. Cath. l. i. Baronius de MSS. Vat.

OLDER THAN ROME OR GENEVA; AND INSTEAD OF HAVING LEFT ANY OTHER BRANCH OF THE HOLY CATHOLIC CHURCH, HAS IN ENGLAND AND THE UNITED STATES, BEEN LEFT BY THOSE DENOMINATIONS OR SECTS WHICH ARE AROUND HER.

IV.

How the Church in these United States maintains HER claims.

By an appeal to *history*, not to *opinion*; by going to *facts* rather than to abstract argument; by tracing her succession both in her ministry and doctrines, first to the Church in England, and then, through that Church, to Jesus Christ the chief corner stone.

V.

How the Church in England maintains HER claims.

By the same appeal to Ecclesiastical History. The existence of a branch of the Holy Catholic Church in England, from the

present time, back to the days of the Apostles, is a matter of fact, capable of testimony, which testimony she possesses and adduces, and by it proves beyond all possibility of contradiction, that the present Church in England, is the true, legal, and canonical branch of the Holy Catholic Church, and has been such since the days of the Apostles.

VI.

The connexion which binds the Church in England, (and so in the United States) to the Apostles.

This connexion, is Apostolical Succession. And Apostolical Succession, may be considered in reference to the *ministry*, or *doctrines* of a Church. A Church which has the Apostolical Succession of the Ministry, is a true Church as to its ecclesiastical organization, but if it have not the Apostolical Succession of *Doctrine*, there is a radical and essential defect. And in this situation is the Church of Rome. Her

orders may be admitted to be valid, but her doctrines are not the faith once delivered "to the saints," but, to that faith, superadded novelties, which have caused trouble to herself and her sister Churches.

Now the Holy Catholic Church in England and in the United States, has the Apostolical Succession, ministerial and doctrinal. Her ministry traces back its commission to the Apostles Paul and Peter, and her doctrines as set forth in her authoritative documents, are "the faith once delivered to the saints," as all admit, who "have diligently read Holy Scripture and ancient authors."

VII.

A sketch of the Apostolical Succession of her Ministry.

This succession is *twofold*. One link binds her to the Apostles through St. Paul, the other link binds her to the Apostles through St. Peter.

(1.) *St. Paul* went to the British Islands

during his travels in the West. The Church which he founded continued in vigour and comparative purity till the sixth century, when the Saxon invasion rendered necessary the assistance of the neighbouring Irish and Scotch churches, which was freely given, and by *their* labours the Saxons were mainly converted.*

This British Church, (strictly so called,) though depressed for a time, was never completely destroyed; and the learned defenders of the present Church in England, trace their Apostolical Succession through her, as will be shown under a following section.

(2.) *St. Peter* founded the Church at Rome, (say the Romanists, and as this matter chiefly concerns them, we take them on their own ground;) from St. Peter, there-

* See the Author's work on "the Origin and Compilation of the Prayer Book."

fore, by Apostolical Succession, the Romish Ministry has descended. Now some of these Romish Bishops came into Great Britain in the 6th century, to assist the British Church in converting the Saxons, just as the Irish and Scotch did. But this assistance, became a curse, since it was the first step towards subjecting the independent and Apostolic Church in Britain, to the unscriptural and uncanonical jurisdiction of the Bishop of Rome. During the period of this unrighteous usurpation over the British Church, the Romish line of Apostolic Succession was introduced and continued. British men were led to believe that their allegiance was due to Rome; they received her innovations for truth, they became ministers, were ordained Bishops by Rome, and so the Succession of Rome was transmitted down through British men, and in British Churches, to the sixteenth century, to Archbishop Cranmer.

All these ordinations were *valid* though *uncanonical.* Apostolical succession is not affected by the moral character of the Ordainer or the Ordained. And when British Churchmen were imbued with the errors of Rome, and ministered to, by men whose orders were Romish; when they knew not the truth, but supposed they were doing right, in receiving the abominable practices of the erring Italian Church, they still were enjoying the blessings of an Apostolic Succession. That succession through Rome, up to St. Peter, has continued since the Pope placed his pall upon the shoulders of the first English Archbishop, down to his present venerable successor. And when Cranmer and the British Church, cast out the doctrinal errors of Rome, which had been forced upon her in her weakness, and retained in her ignorance, they did not invalidate the Apostolical Succession, for the simple reason they *could* not. Cranmer, once a Bish-

op, (like every one who has received consecration) was *always* a Bishop. The Bishop of Rome, or the Bishop of Pennsylvania, can give, but he cannot take away. The hands of a Bishop once laid upon the head, and the Holy Ghost, received for the work of the ministry, and that Bishop may issue his bulls, his anathemas, he may curse and excommunicate,—but it is all in vain, the act is done, the Apostolic Succession has gone on, and it is beyond the reach of angels, men, or devils, to take away the sacred *depositum*.

And thus from St. Peter, through the Romish Succession, as from St. Paul, through the British Succession, the Church in England, and her daughter in these United States, is bound to Jesus Christ, our Lord and our God.

The Romanist asks with a smile—who ordained Cranmer? And the Churchman replies with equal good humour, *who?* And

when with an ominous shake of his head, our brother points with his finger, and says, "Rome!"—he is met by a good humoured *Catholic* smile, which proclaims that the Churchman has no objection to Rome's *old Orders*, though he has to Rome's *new doctrines*, and feels happy in having the Romanist's acknowledgment of the Church's Succession from St. Peter, as well as the acknowledgment of British Churchmen of the Church's Succession from St. Paul.

CHAPTER III.

THE DOUBLE LINE OF APOSTOLICAL SUCCESSION, POSSESSED BY THE HOLY CATHOLIC CHURCH IN ENGLAND AND THE UNITED STATES.

HAVING in the last chapter stated one or two facts connected with the Holy Catholic Church in England and the United States, I beg of my readers to continue their attention, whilst presenting a few of the testimonies of the learned men in our Mother Church, to the subject of Apostolical Succession.

The Protestant Episcopal Church traces back her ministry to St. PAUL and St. PETER.

The American Churchman, whose own independent studies, may have led him to

see how eminently he is blessed, in being united to the Church of the living God, by Apostolical Succession through *two* channels, will never refuse to receive such *confirmation* of the truth, as comes from men so eminently versed in Ecclesiastical antiquities, as those herewith quoted. And I would venture to direct to this *double* channel of Apostolical Succession, those Churchmen who seem to think more lightly than is meet, of that original and only legitimate branch of the Holy Catholic Church in England, *the British Church*, specifically so called.

(1.) Doctor Stanley, of St. Asaph, in his able exposure of Romish errors, uses the following language: "we have a clergy as properly and truly of Christ's sending, as any church in the world; against whose ordination and mission nothing can be objected; we *deriving the succession of our bishops, not only from their own Augustine,*

BUT FROM THE BRITISH BISHOPS BEFORE HIS TIME."*

(2.) BISHOP BURGESS of St. David's, who has most satisfactorily vindicated the claims of "Christ, and not St. Peter to be the rock of the Christian Church," sets forth the connexion of the *present* with the *ancient* religion of Britain in the following words: "a religion (that of the present holy Catholic Church in England,) endeared to Britain by its high apostolical antiquity, and an inheritance OF ALMOST EIGHTEEN CENTURIES, *in comparison with which the Popery of Britain established for a few centuries after the Norman conquest, was a modern usurpation.*"†

(3.) DR. PUSEY OF OXFORD, in his letter to the Lord Bishop, gives the following testimony, which is to be looked upon as the

* Enchirdion Theologicum, p. 105.

† Church Armd. II. 349.

result of the thoughtful studies of a most learned, well read and withal gentle-churchman.

"The Apostolical succession then is not an abstract argument but a tangible fact, the value of which any plain man can feel. Any one can understand that our Lord promised to be with the Apostles and with their successors to the end of the world; *nor do any other even claim* TO BE THE SUCCESSORS OF THE ORIGINAL BISHOPS OF OUR CHURCH, WHO WERE ORDAINED BY APOSTLES OR APOSTOLIC MEN, *except those who now fill the sees, the Bishops of the Anglo-Catholic Church,*"* (*or the present English Church.*)

(4.) DOCTOR HOOK, Chaplain to Queen Victoria, adds his testimony in the following words:

"The present Church of England is the old Catholic Church of England, reformed

* Letter p. 117.

in the reigns of Henry, Edward, and Elizabeth, of certain superstitious errors, *it is the same church which came down* FROM OUR BRITISH AND SAXON *ancestors.*"*

Listen again to this noble son of England's noble Church, and remember he appeals to *Records and Documents*;—there is no fancy or imagination about this:

"The founders or planters of the Church of England, BOTH BRITONS AND SAXONS, were Bishops ordained by other Bishops, precisely as is the case at the present time; *the catalogue has been carefully and providentially preserved from the beginning*. And the Bishops who ordained them had been ordained by other Bishops, and go back to *the apostles who ordained the first Bishops*, being themselves ordained by Christ."†

(5.) INGRAM, the motto of whose work

* "Hear the Church," p. 14.

† "Hear the Church," pp. 15, 16.

shows the *taste* of the man, thus witnesses to the present subject.*

"From the time of Augustine to the Reformation, there is no difficulty in tracing the Episcopal Succession, *not only through the Anglo Saxon Church*, BUT ALSO THROUGH THE NATIVE BRITISH AND IRISH CHURCHES."†

(6.) PALMER in his "Origines Liturgicæ," is not at all less decided in *his* testimony, and to those who know his thorough acquaintance with Ecclesiastical History, the following will be perfectly satisfactory:

"*The ancient British Bishops*, who sat in the councils of Arles and Nice, in the 4th century, were followed by a long line of successors, who governed dioceses in Britain;

* "Id verius quod prius, id prius quod et ab initio, id ab initio quod ab Apostolis." That is the truer which is first, that is first which is from the beginning, that is from the beginning which is from the Apostles.

† True Char. of Ch. Eng. p. 57.

so were those prelates from Ireland, who in the seventh century, converted *a great portion* of the pagan invaders of Britain; and so also was Augustine, Archbishop of Canterbury, who was sent by Gregory of Rome about the same time, and who preached to another portion of the Anglo-Saxons. *The Churches deriving their origin from* THESE THREE SOURCES, *were governed by prelates, who all filled distinct dioceses; and these dioceses have been occupied by a regular series of Bishops, canonically ordained, from the beginning down to the present day.*"

Hear again this *true* Catholic:

"We stand on the ground of prescriptive and immemorial possession, *not merely* from the times of Patrick and Augustine, BUT FROM THOSE MORE REMOTE AGES, WHEN THE BISHOPS AND PRIESTS THAT WERE OUR PREDECESSORS ATTENDED THE COUNCILS OF ARLES AND NICE, when Tertullian and Origen bore wit-

ness that the fame of our Christianity had extended to Africa and the East."

(7.) I will only quote one more testimony, but it is a testimony which will do good to the hearts of our zealous, (pity they force me to add *schismatical*) Romish brethren: inasmuch as their very learned and generous Fathers, met in solemn conclave, and passed a *vote* of thanks, and sent a *letter* of thanks, for the erudition which had been displayed by the following Bishop, in his defence of the doctrine of the Holy Trinity.

Bishop Bull is the man; and by way of introducing his testimony to the present subject, let me give, for the benefit of both *Holy* Catholics and *Roman* Catholics, the testimony of the Romish Clergy of France, with the Bishop of Meaux at their head. I quote the words of the Bishop of Meaux's letter to Robert Nelson, dated St. Germain en Laye, July 24, 1700.

"As to Dr. Bull's performance—it is ad-

mirable, and the matter he treats could not be explained with greater learning and greater judgment. This is what I desire you would be pleased to acquaint him with, *and, at the same time, with the unfeigned congratulations* OF ALL THE CLERGY OF FRANCE, *assembled in this place, for the service*, &c. &c.

What think you, now, does this Doctor of "great learning and great judgment" say about the early British Church, and the infusion of Romanism in after days? Let him speak for himself.

"And to come nearer home, it is affirmed by some learned men of the Roman Church, that *our Britain received the Gospel* BEFORE ROME."

"Our Church of Britain was never under the jurisdiction of the Bishop of Rome, for the first six hundred years: this being the *ancient* privilege of the British Church, *we* have an undoubted right of exemption from

the jurisdiction of the Bishop of Rome, by the ancient Canons:—we did indeed yield ourselves to the *Roman usurpation*, but it was because we could not help it; we were at first forced, awed and affrighted into this submission:—indeed we have very great reason TO RESUME OUR PRIMITIVE RIGHT and privilege of exemption from the jurisdiction of the Bishop of Rome."

Now, Churchmen, these are testimonies not to be *laughed* down, nor to be passed by with affected contempt by any scholar. And what I pray you, is, keep in these witnesses to the *historical* your Church's origin and succession, unless you can find better; especially remember BISHOP BULL, and if your erring brother of Rome should ever venture to bring up old objections a hundred times refuted, and strive wrest your *birth right* away, why, treat him gently, for he is your brother; treat him kindly, for the sake of "the Bishop of Meaux

and all the clergy of France," who met together to praise the learning and judgment of Doctor Bull: But give him right plainly the testimony of this Doctor, (in common with all the others,) to the British Church being established *before* that of Rome: to *its* (as well as the Romish Church,) having brought down to us, through the Church in England, the holy and life sustaining principle of *Apostolical Succession.* Do not be *talked* out of the high and glorious privileges which belong to you, as members of that Church against which the gates of hell shall not prevail.

The Church, I say, which as *American* Christians ought to be as dear to every Churchman as that country itself. For as I write these lines the merry peals of old Christ Church bells linger on my ear; they have been welcoming the birth day of our beloved WASHINGTON.* And George Washington

* Written on the 22d day of February.

was a Protestant Episcopalian, a member of the holy Catholic Church in these United States.

Here is a claim which the Church has upon us as *Americans* which ought not to be forgotten. In her orgainzation, she corresponds most happily with the organization of our country. *Sprung* as she has from the same source whence we derive our national origin, for as Churchmen and as Americans we look back to old England; *Founded* as the Church was by the same hands that laid the corner-stone of our Republic; Boasting as she does that her best loved Bishop was the chaplain of our Congress; that the leader of the American army was a communicant at her altar;—*these things* considered, we do well to think and speak of them, and to feel an honourable pride both in the thought and speech.

When, then, you hear the members of the Romish sect boasting of their *Carroll of*

Carrollton, hear them patiently, for a right honourable patriot he was, and does honour to the name of Romanist which he bore:— but let these friends of ours, be instructed, that to the Church of Lee, and Rutledge, and Middleton, and Jay, and Hamilton,and Madison, and Marshall, and Morris, of Bishop White and GEORGE WASHINGTON, it belongs to claim the gratitude of this American people.

Long, then, may old Christ Church bells ring their merry chime, to welcome the birth day of George Washington, a communicant of the Protestant Episcopal Church. Old bells, ye have the *right*, for your music is the music of ancient days: ye can chaunt the *natal* song of all the denominations about you, and may ye remain to sound the glorious *requiem*, which shall tell of Romish and dissenting brothers, *dead* to their violations of the Church's unity, and born again to

the privileges of that Apostolic branch of the holy Catholic Church, the *American* Protestant Episcopal Church.

CHAPTER IV.

THE HOLY CATHOLIC CHURCH IN ENGLAND AND THE UNITED STATES, DISTINGUISHED FROM THE ROMAN CATHOLIC CHURCH.

There are some farther points connected with the subject which the last chapter touched on, to which the attention of Churchmen ought to be turned. Without farther preliminaries, I shall attempt to point them out.

I.

What the HOLY Catholic Church is NOT, and what the ROMAN Catholic Church IS.

Inasmuch as the subject herewith presented, is a little *confused* by our Romish brethren, let us look into the matter, with special reference to *them*. The Holy Catho-

lic Church is not *any* ONE branch of it; though it be proper to speak of the Holy Catholic Church in this or that country, meaning the true and legitimate branch of it, which God has planted in said country. Now, this seems a self-evident truth, inasmuch as a *part* cannot be equal to the whole. But self-evident truths are passed over by some persons, so that it will not do, to take any thing for granted.

The Holy Catholic Church, in its extended meaning, is not therefore any individual *branch*, whether it be the Syrian Catholic, Grecian Catholic, African Catholic, Roman Catholic, English Catholic, or American Catholic. It is just as absurd to *talk* of the HOLY Catholic Church, and *mean* the ROMAN Catholic Church, as if you were to talk of *the world*, and mean the *city of Rome*. In Italy, or within the limits of the ancient western Patriarchate, the Romish Church may be regarded as a legitimate though im-

pure *branch* of the Holy Catholic Church. But in England and these United States, the Romish Church is a *sect*, being in a state of *Ecclesiastical* (as well as *Doctrinal*) Schism, with that branch of the Holy Catholic Church in these United States, which is known under the name of "The Protestant Episcopal Church."

II.

Romanists in England and the United States are SCHISMATICS.

In Italy, the Church of Rome, having never separated from an older Church, is not schismatical, though her grievous corruptions in doctrine, discipline and worship, show how far from Catholic purity she has departed.

But in England and the United States the case of the Romanists is materially different. They are not only corrupt in doctrine, discipline and worship, but are Schismatical,

having separated from the English Church in the eleventh year of Queen Elizabeth. This whole matter shall be given in the language of the learned Mr. Palmer.

"When certain individuals, in obedience to the exhortations of papal emissaries, or to directions of Roman Pontiffs, went out and separated themselves from the Communion of the Catholic Church of their country, when they established rival altars, a rival priesthood, and endeavoured to withdraw the faithful from obedience to their legitimate pastors; then it is plain that such men were guilty of that aggravated sin which the Second Œcumenical Council calls heresy; and that they were altogether cut off from the unity of the Church. Such was the conduct of the Romish or popish party in England and Ireland. It is certain that during the reigns of Henry VIII., and successors, until the eleventh year of Queen Elizabeth's reign, there were not two separate commu-

nions and worships. All the people were subject to the same pastors, attended the same Churches, and received the same sacraments. It was only about the year 1570 that the popish party, at the instigation of foreign emissaries, separated itself and fell from the Catholic Church of England.

"Schismatics do not cease to be so by a mere change of country: therefore the Papists who went from this country (Great Britain and Ireland) to establish themselves in the United States of North America, were schismatics when they arrived there; and always remaining separated from that branch of the Catholic Apostolic Church which was established there, they only perpetuated their schism. In fine, when America received Bishops from our Churches, the schismatics constituted a rival Episcopacy,*

* The Church of the United States received the Episcopacy from Scotland in 1784, and from England in 1787.

and so remain to this day separated from the true Church."

III.

What the BRITISH CHURCH is.

It is well to attend to even the different names by which the same things are called. By the British Church is meant, nothing more nor less than the legitimate and canonical branch of the Holy Catholic Church in the ancient "Western Islands," or England, Scotland and Ireland. The term "British Church," is also used to denote specially the Holy Catholic Church in England, which existed from the 1st to the 7th century, without any mixture of Romanism. The terms "Anglo-Saxon," "Anglo-Roman" and "English Church," are only other *names* for the British Church under

The Roman Pontiff having erected the rival Bishopric of Baltimore, its first Bishop was consecrated in 1790, and headed the Roman schism in America.

different phases, as shall be shown in the following section.

IV.

The various NAMES by which the Holy Catholic Church in England and the United States has been known.

It is of the highest importance, in order to clearness of apprehension, to bear in mind the truth that *names* do not alter *things*. And yet it has been through a forgetfulness or inattention to this one point, as much as any thing else, that there are indistinct notions of the existence of the Holy Catholic Church in Great Britain.

The Church was established in Britain by St. Paul and Apostolic men, and it has existed there since that time down to the present hour; and from that Church we are descended. It is very true, that owing to circumstances her *name* has changed, but *the Church* has not changed. Now, in look-

ing at the Holy Catholic Church in England, (and in the United States,) with respect to the gradual encroachments of the Romish Church, we may say, that from the time of St. Paul down to the present day, the Church has assumed five names.

(1.) From the 1st to the 7th century, she may be called "The British Church," and was without the shadow of Romish influence.

(2.) From the 7th to the 11th century, she may be called "The Anglo-Saxon Church." This was not a *new* Church, but the British Church, with a comparatively mild infusion of Romanism.

(3.) From the 11th to the 16th century, she may be called "The Anglo-Roman Church." This was the same Holy Catholic British Church, with a virulent infusion of Romanism.

(4.) From the 16th to the 19th century, she may be called "The English Church,"

which, like each of the other names, does not indicate a *new* Church, but only a new state, viz. the state in which ancient British privileges had been resumed, by a thorough expulsion of Romanism in any form, mild or virulent.

(5.) In the United States, the same Holy Catholic Church goes by the name of the Protestant Episcopal Church.

From Apostolic times, therefore, down to this day, the Holy Catholic Church in England has existed, at first pure, then infected, then thoroughly diseased, and then healed, and restored to her primitive purity.

Now there are some, especially among our Romish brethren, who cannot see all this, but think that there must be somewhat of *magic*, in preserving continuity amid such strange vicissitudes. But really, if they can believe that the *present* Romish Church, is the same as that which St. Peter founded; or their *present* faith, that which St. Paul

preached when he "dwelt at Rome in his own hired house," they ought not to pretend any difficulty in this matter.*

It is just as easy for us to see how the Holy Catholic Church in England, should have passed through the several stages of British, Anglo-Saxon, Anglo-Roman, and English, and yet preserve her Holy Catholic identity, as it is for us to see how the *same* human being can pass through the several stages of infancy, childhood, youth, maturity, and old age; or again, how the *same* man can be well at one time, indisposed at a second, deadly sick at a third, and quite restored at a fourth time.

Bearing this truth in mind, you will see how ridiculous is the lament of *Italian*

* For an admirable exposure of the difference between the Catholic and Romish faith, see a little treatise entitled "Roman Fallacies and Catholic Truths," published by the New York Tract Society, as Tract No. 163.

Churchmen for their possessions in England, as will be noticed in the next section.

V.

The Lament of the ROMISH CHURCH, for her possessions in England.

You often hear the adherents of the Italian Church, talking of the injustice of the Reformation in taking away *their* Cathedrals, *their* endowments, etc. etc., so that one who listens to them would suppose that the Romanists had both civil and Ecclesiastical possession of Great Britain since Apostolic days. No, say they, but we ought to have possession since Augustin's days. Just as if the Saxon invaders, (a small part of whom Augustin preached to,) having eaten up bodily the poor Britons, and swallowed the ground, and timber, and stone, Augustin had brought an importation of Italian soil, and timber, and stone, and men, to reconstruct and esta-

blish the Ocean Isles. *Their* possessions in England! Why, who but *English Churchmen* gave the church endowments, and in what but the sweat of *English* brows were the old Cathedrals of our mother land reared? From what but *English* quarries were the stones dug, and whence but from *her* ancient forests were the beams and rafters of the noble minsters hewn? It is true, that oftentimes Italians stood as taskmasters over Englishmen, and even Englishmen themselves, through ignorance, were ordained to the same office, deceived as they were into the belief that the Roman usurper had the right to do this thing. But the Holy Catholic Church in England, even with its worst infusion of Romanism, was the *English* Church DEFORMED, just as now the Church in England is the *English* Church REFORMED.

And for Italian, or Romish Churchmen, to lament over the loss of *their* endowments

in Great Britain, is as ludicrous as if the Pope were to issue a Bull against the sun shining, or the rain falling upon our Mother land, and then with his followers, set up a lugubrious lamentation for his failure.

If advice were of use, we should tell our Romish brethren, to dry their tears, and put a good face on the loss of *their* endowments, Cathedrals, etc., because, if the noble Cathedral was built through *their* influence, why, it was built on *English* soil, from *English* quarries, and by *English* men, and their *influence* or superintendence, is only the *Ground Rent* which the Holy Catholic Church in England, charged her Sister in Italy, for her long and intrusive influence in England.

It was the triumph of Holy Catholic principle over English indignation, when our Mother Church expelled in so kind and legal a way, the intruding and blighting influence of the Roman Pontiff.

CHAPTER V.

THE ECCLESIASTICAL SETTLEMENT OF THE HOLY CATHOLIC CHURCH IN PRIMITIVE TIMES, AND THE USURPATION OF THE ROMAN BRANCH.

Having now given an outline of the more important facts tending to show the true character of the English and American branches of the Church of Christ, I proceed to a more general but equally important matter, viz. the organization of the Church Catholic in primitive days, and the great cause of division and trouble which the Roman branch has created.

I.

A GENERAL Sketch of Early Church Arrangements.

The *Divine* organization of the Ministry, as "is evident unto all men, diligently reading Holy Scriptures and ancient authors," is EPISCOPAL, according to the three orders, Bishops, Priests and Deacons. The first order only having the right or the power to ordain, and all Bishops being equal in spiritual supremacy. But in the process of time, and for the sake of *convenience*, the Bishops of a given Province, permitted the Bishop of the chief city to have priority in various matters, and called him Metropolitan or Archbishop. For the same reason, the various Metropolitans or Primates of the different Provinces, permitted one to be first among *them*, (just as each Metropolitan was first among his Bishops,) and called him Patriarch.

But be it remembered, that Patriarchs or Metropolitans, were—in original spiritual power—nothing more than *Bishops*. It did not make a man more than a Bishop, in so far as original spiritual supremacy was concerned, for his brother Bishops to allow him priority for the sake of convenience, and give him the name of Metropolitan; nor again, when Metropolitans were multiplied, to select one of their number, and call him Patriarch. It is well not to be misled by *names*: neither to be confused as to original and essential equality among Bishops, because of certain inequalities in minor matters, adopted for the sake of convenience.

Patriarch, Primate, Metropolitan, Archbishop, Pope and Cardinal, are only other *names* for that plain *thing* "Bishop." There is not a jot more of original, essential, spiritual supremacy in the *Patriarch* of Constantinople, the *Pope* of Rome, or the *Archbishop* of Canterbury, than there is in that

venerable man, who justly bears the plain but honoured title of *Bishop* of Pennsylvania.

In so far as essential spiritual power goes, there is no manner of difference; in so far as Ecclesiastical arrangement founded on convenience goes, there *is* a difference.

II.

A more PARTICULAR sketch of the MATURE arrangements of the Early Church.

It was a convenience, and perhaps a pride, in early times, to have the polity of the Church modeled, to a very great extent, after the arrangements of the civil government. Keeping this fact in view, this whole matter will become comparatively clear.

(1.) The most mature form into which the government of the Roman Empire was cast, in the time of Constantine, was into Præfectures, Dioceses, and Provinces. There were

four Præfectures, thirteen Dioceses, and one hundred and eighteen Provinces. Each Præfecture contained several Dioceses; each Diocese several Provinces; each Province a Metropolis, and cities and towns.

(2.) Remembering this gradation of Præfecture, Diocese, Province, Metropolis, Cities and towns; it will give an idea, sufficiently accurate, if we regard a *Patriarch* as answering to the *Præfect* who has jurisdiction over a Præfecture; a *Primate* as answering to the *Exarch* who had jurisdiction over a Diocese; a *Metropolitan* as answering to a *Proconsul* who has jurisdiction over a Province; a *Bishop* as answering to the *Judge* who had jurisdiction over the City and its adjoining towns. There were, however many Bishops who had no Metropolitans, and were hence called independent."

Among the most important of those Bishops, who according to the Conventional arrangement possessed a priority of order,

and bore the *name* of Patriarchs, were the Patriarchs of Rome, Constantinople, Alexandria, Antioch, and Jerusalem.*

III.

The limits of the Patriarchates of CONSTANTINOPLE, ALEXANDRIA, ANTIOCH, and JERUSALEM.

(1.) The Patriarch of Constantinople (who was in essential spiritual power only a *Bishop*,) had a primacy of order, over the three Dioceses of Asiana, Pontica and Thrace, containing twenty-five provinces.

(2.) The Patriarch of Alexandria, (a mere *Bishop*,) had a like primacy over Egypt,

* For more specific information, reference may be had to

Bingham Antiq. b. ix.
Basnage Hist. de l'Eglise, tome 1.
Mosheim's Ecc. Hist. I. 282.
Ludov. Thomas's Discip. Ecc. Vet.
Pagi Critica in Barronii Annal. I. 29.
Cave's Essay on Anc. Ch. Gov.

Libya and Pentapolis, which embraced the Civil Diocese of Egypt and extended into Abyssinia.

(3.) The Patriarch of Antioch (a mere *Bishop*,) had a like primacy over one portion of the Civil Diocese of the East: the number of Metropolitans, &c. under him is too numerous to be detailed.

(4.) The Patriarch of Jerusalem (a mere *Bishop*,) had a like primacy over the other portion of the Eastern Diocese, embracing the three Palestines, to Mount Sinai and the borders of the East.

IV.

The limit of the PATRIARCH or POPE of ROME'S jurisdiction.

We have reserved the limits of the Bishop of Rome's jurisdiction for a notice in the last place, because *this* bishop has forgot the modesty of a bishop; transgressed ancient canons by gradually usurping authority over independent Metropolitans and their

churches; and violated the intention of Christ and the unity of the Holy Catholic Church by the novel claim of the *Papacy*.

Now so far was the Bishop of Rome's jurisdiction from extending over the whole world, or the western provinces, that it did not extend to the whole of Italy and Sicily.

His jurisdiction was over Campania, Tuscia, Umbria, Scilia, Apulia, Calabria, Lucania, Samnium, Sardinia, Corsica, Valeria.

The Bishop (called Patriarch or Pope) of Rome had no authority even over his near neighbour the Bishop (or Metropolitan) of Milan. The proofs of this are so plain, that the learned Romanists of other days fairly give it up.*

The same independence was possessed and exercised by the Church of Aquileia; and Gregory the Great felt the influence of

* De Marca, with facts given by Cave, p. 206-9.

the indignant and independent Church of Aquileia.

And so again, any student of history may discover the modest limits, (modest in comparison with his after innovations and usurpations,) of the Bishop of Rome's jurisdiction, in the case of the independent Church of *Ravenna*.

But let us pass on in another section, to another important point.

V.

How far the Bishop or Pope of Rome's jurisdiction DID NOT extend.

It may seem almost needless to say any thing farther on this point, after having seen that the Bishop of Rome had no jurisdiction over even his *next door* neighbour. But we make a distinct section, in order to recapitulate the principle of this whole matter, and to bring out the independence of one church *in particular*.

This primacy of honour, then, or ecclesiastical arrangement, whereby one Bishop was suffered to have a convenient priority among his *equals*, gave not one jot of essential spiritual supremacy to the Bishop, Patriarch, or Pope of Rome, over and above that which every Bishop, Patriarch or Pope, (for this formidable name Pope is quite a harmless and common title,) possessed.

All the Councils which have ever convened in the Universal Church of God, could not give that which Jesus Christ alone can give, viz:—an increase of original, essential, spiritual power.

The power which Christ *did* give, he gave to *all* his Apostles, and hence to *all* their successors, the Bishops. That power they always possessed, they now possess, and always will possess. Any difference in priority, is only a difference of honor, or respect, no matter how far it extends, or whether arising from conventional agreement,

or claimed by usurpation, and maintained by fraud and force.

Now this primacy or priority of honor, which his brother bishops condescended to grant to the Bishop of Rome, (call him Metropolitan, Primate, Patriarch, or Pope, as you please,) was just such a priority as was possessed by the Bishops or Patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem; and did not extend, of course, to any part of the *Eastern* Church, nor to Africa; not even to the whole of Italy, nor to *any* part of Spain, France, Britain, or Ireland. These churches had either their own Patriarchs, or their independent Metropolitans or Bishops.

Hence the Holy Catholic Church in England, Scotland and Ireland, in other words the British Church, was entirely independent of the Bishop of Rome, even as it regards the conventional arrangement of patriarchal jurisdiction. Love, respect, and honor

for Rome, the sister churches always paid, and ancient Rome in return always repaid this Catholic feeling. And when Romanists pretend to quote as *authorities* for an admission of the "Pope's Supremacy," the high expressions of respect from certain churches, the visits paid to Rome by their members, and much more of this kind of evidence, their *logic* is about as bad as their historical knowledge.* But these, and some kindred points of interest will be made clearer hereafter. For, fellow Churchmen, it becomes somewhat a matter of *gratitude* to repay the labors of our good Romish brethren, who have investigated (pity so inaccurately and unsatisfactorily) the origin of *our* bishops and the Holy Catholic Church, whose members we are, by investigating the origin of *their* Bishops, who, under the name of Popes, have gradually invaded the indepen-

* Consult 3 Can. Counc. Constant: 9 and 28 can. Counc. Chalced: 36 can. Counc. in Trullo.

dence of sister churches, till they have rent the Universal Church of God with grievous wounds; and despite of rebukes, specially that of our Mother Church of England, still continue to disturb the peace of Christendom, and give cause to the enemies of the faith to blaspheme.

CHAPTER VI.

THE UNITY OF THE HOLY CATHOLIC CHURCH DISTURBED BY THE ANTI-SCRIPTURAL AND NOVEL DOCTRINE OF THE POPE'S SUPREMACY.

The grand and essential doctrine among the novelties* held by the Romish dissenters, one, too, which is the chief cause of their schism, is the supremacy of the Pope. A doctrine, however, which is easy of settlement, and which has been most triumphantly refuted on the ground of Holy Scripture and antiquity. If any of my readers would see this

* For an excellent and brief exposure of the novelties of Romanism, see a Sermon by Dr. W. F. Hook, entitled "The Novelties of Romanism, or Popery refuted by Tradition." New York ed. 1843.

unrighteous novelty completely disposed of, let them study "Barrow on the Pope's Supremacy," a book unanswered and unanswerable.

Now, fellow Churchmen, you often hear yourselves called schismatics and heretics, and your Church, which apostles and martyrs planted, Jesus Christ himself being the chief Corner Stone, branded as a *sect*, and this by a portion of your erring brethren, who *themselves* are the cause of all the trouble, who *themselves* have violated the unity of the Holy Catholic Church, by the introduction of doctrines and practices repugnant to the mind of the Holy Ghost as brought down to us by the Holy Scripture, and the universal Church.

It becomes us, then, to confirm ourselves in "the faith once delivered to the saints," by examining the novel and unholy additions to that faith which the Romish sect has made, especially that great source of their schism, the supremacy of the Pope.

We are forced to make this examination by way of *self-defence*, because they constantly obtrude this novelty upon us, and deny salvation to such as do not hold it. This last assertion shall be the first subject for proof.

I.

NO SALVATION to such as reject the "Pope's Supremacy."

We are perfectly aware how strange this doctrine may appear to many *modern* Romanists, especially those here in the United States. But *modern* Romanists in the United States are far more *Protestant* than their ancestors, and if they feel ashamed of the doctrines of their Church, as given by their old and reputable doctors, that is their own business. For myself, I hold such learned Romanists as shall be quoted in this and the following section, to be better expounders of the doctrines of their *infallible* Church, than any living Romanist.—"*There were giants*

in those days." Let us see now what these ancient true Romanists say as to the salvation of such as reject the Pope's supremacy.

*Bellarmine** says, "No man can, though he would, be subject to Christ, and communicate with the Celestial Church, *that is not subject to the Pope.*"

Fisher† says, "One *fundamental* error of the Protestants is their denying the primacy of St. Peter and his successors, the *foundation* which Christ laid of his Church, necessary for the perpetual government of it," and "He that forsakes the Church, puts himself into a *dead* and *damnable* state, and may have all things except salvation and eternal life."

Leo X.‡ says, "It is of *necessity to salvation* that all the faithful of Christ be subject to the Pope of Rome."

* De Eccles. l. 3, c. 5.

† Ans. to K. James I.

‡ 17 Lateran. Alvy Prag. Sanct. Bull.

*Pius II.** approves of the following doctrine: "He *cannot be saved* that holdeth not the unity of the Holy Church of Rome; and all those virtues are maimed to him that refuseth to obey the Pope of Rome, though he lie in sackcloth and ashes, and fast and pray both day and night, and seem in all other things to fulfil the law of God."

Rodericus† says, "None are subject to Christ that are not subject to his Vicar, (the Pope of Rome.")

Here, fellow Churchmen, you have some of the Popes and Doctors of the Romish Church expounding this matter, and if any farther authority be needed, you have it in the Creed of Pope Pius IV., which *modern* Romanists ought to maintain without fear, and without attempting to abate its force. One of the articles of this creed is the following:

* Bull Retract in Binius, vol. 4, p. 514.
† Roderic liter. p. 323.

"I acknowledge the Holy Catholic, Apostolic, Roman Church for the Mother and Mistress of all Churches; and *I promise true obedience to the Bishop of Rome*, successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ."

Now, the close of this modern creed has this expression: "I—sincerely hold this true Catholic faith, *without which no man canbe saved*." Wherefore, "no man can be saved" who does not, among other pernicious novelties, "promise true obedience to the Bishop of Rome," as "Successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ."

II.

The OLD and COMPLETE meaning of the "Pope's Supremacy.

On this point, though it be the fundamental doctrine of Romanism, the *united* Church is very much divided. But the

strongest interpretation of the Pope's supremacy ought to please churchmen the best, it is definite, distinct, untrammeled with limitations. If *modern* Romanists differ from the following authorities, why, as these authorities are taken from their own *infallible* Church, they must settle the matter among themselves.

Look, now, at a few Romish authorities as to the full power of the Bishop of Rome, involved in the doctrine of the Pope's supremacy."

Bellarmine says, "It is held by many (such as Augus, Triumphus, Alvarus, Panormitan, &c.) that the *Pope hath, by divine right*, a *most full power over the whole world, both Ecclesiastical* AND CIVIL.

*Cornelius Mussus** says, "I would give greater credit to one Pope, in those things which teach the mysteries of faith, than to

* In Rom. XIV. This man was promoted to a Bishopric by Paul III.

a thousand Hieroms, Austins, Gregories, to say nothing of Richards, Scotuses, &c., *for I believe and know that the Pope cannot err in matters of faith.*

*Mosconius** says, the Pope can dispense, "*above law and against law and right*," "for the Pope's tribunal and God's tribunal is but one; and, therefore, every reasonable creature is subject to the Pope's empire."

Henry,† the master of the Roman Palace, says, "*The Pope can change the Gospel*, and according to place and time give it another sense, insomuch that if any man should not believe Christ to be true God and man, *if the Pope thought so too*, he should not be damned."

Bellarmine (quoted above) also says, "If the Pope should err by commanding sin, or

* Lib. I. de Sum. Pontif. vide etiam Jacobum de Terano, et Ravis de Concil de Trent.

† Ad Legatos Bohemicos Sub. felice Papa, A. D. 1447.

forbidding virtues, yet the Church is bound to believe that the vices are good and the virtues evil, unless she would sin against her own conscience."*

Cassanæus† says, "*The Pope hath power in all things, through all things, and over all things.*" "The sublimity and immensity of the Supreme Bishop is so great that no mortal man can express it, no man can think it."

And if any be not satisfied with this view of the Pope's supremacy of power, he may add the testimony of divers learned Romish doctors, who directly assert and maintain that the Pope can not only make new creeds, but new articles of faith; that he can make that of necessity to be believed which before was never necessary; that the Canon law is the Divine law; that whatever law the Pope promulges, God, whose vicar he

*De Rom. Pont. l. 4, c. 5.
† In Tayl. Diss. p. 133.

is, is understood to be the promulger; and that in his arbitration religion does consist.*

Here is something like a fearless exposition of that novelty in the Church of Christ, the Pope's supremacy; but take any exposition of the doctrine which even the most timid Romanist will give, and the *novelty* of this schismatical doctrine may still be proved. But, Churchmen, I pray you see what manner of use is the pretended *infallibility* of those who dare to brand you as violators of the unity of the Holy Catholic Church. If the authorities above quoted be rejected by modern Romanists, then their infallibility is no better than our own. The fact is, that there is a far greater *want* of unity, far more decisive evidence of *fallibility* in the Romish

* Turrecremata Sum. de Eccl. l. 2, c. 203.

Augus. Triumph de Anac. q. 59, art. 1, 2.

Petrus de Ancorano. In Cap. Cum. Chris. de Hæret. n. 2.

Hostinensis Super 2. Decret. de Jurej. n. 1, &c.

Church than you can find in the Protestant Episcopal Church.

There is scarcely one single doctrine of their Church on which you cannot quote conflicting opinions; conflicts not only between one private learned man and another, but between Pope and Pope; council and council; nay, even pope *and* council against pope and council.

When then they talk to you of the *fallibility* of your Church, and point to differences of opinion as proof, you may and ought to return the compliment, and give twice as strong proof of *their* fallibility. If they change their ground, and say that their articles of faith, their standards, never conflict, they never change, then you may rest contented; because with far more truth may you affirm that *your* creed has never changed, *your* standards do not conflict, in other words, that your Church is infallible.

Your Roman Catholic brother is not half

so certain of his faith as you are of yours. For if he says that his Church is infallible, grant him that it is so; and then let him tell you if *the Church* being infallible makes this or that particular *clergyman* of the Church infallible when expounding the doctrines of his Church? If so, how comes it that different clergymen in the Romish Church hold different expositions of the Pope's supremacy, the cardinal doctrine of Romanism? If it is replied, there is no difference of opinion, then the doctrine above given by Bellarmine, Fisher, Leo X., Pius II., Rodericus, Pius IV., Mosconius, Henry, Cassenæus, &c., must be the true and only doctrine. One point will then be clearly settled, viz.: What is the Pope's supremacy?

We reserve for future chapters, the refutation of all Scriptural arguments attempted to be offered for this novelty which has so marred the unity of the Holy Catholic

Church; and a statement of the cause by which the Bishop of Rome, (who was originally in claims, as he is now in essential power, no more than the Bishop of Constantinople, of York, of Canterbury, or of Pennsylvania,) has usurped the liberties of independent Churches, and possesses, as Alvarus, Panormitan, and others say, (even if *modern* Romanists are afraid to say,) "a most full power over the whole world, *both ecclesiastical and civil.*"

CHAPTER VII.

THE POPE'S SUPREMACY, A NEW AND ANTI-SCRIPTURAL DOCTRINE.

In carrying forward our defence of the Church, by investigating among other matters, the fiction of the Pope's supremacy, (for the rejection of which, the Romish sect has dared to anathematize the Holy Catholic Church,) I shall give the result to which the unprejudiced investigation of Holy Scripture and Ecclesiastical history will inevitably lead.

I.

Nothing about the Pope's supremacy in Holy Scripture.

This point is one, of which every reader of the Bible is a competent judge; for he

can say whether from Genesis to the Revelation he has ever met with one word about the Pope's Supremacy, or any superior power or advantages to the bishops of Rome. Now *St. Peter's* Supremacy, and the Supremacy of St. Peter's *successors*, called Popes, are two very different and distinct matters. We shall take up St. Peter's Supremacy in another section; the point before us here is the supremacy of St. Peter's *successors*, called Popes. About the supremacy of these there is not one word: not the remotest allusion to be found in the Bible: there has never been one passage ever adduced by Romanists; all that they adduce having relation to St. Peter, *not* to his successors. If you prove from the Bible that Christ made St. Peter supreme among his brother Apostles, you are just as far as ever from proving that the *Bishops of Rome* must be similarly supreme among their brother bishops. There are three

essential points to be settled before such a conclusion can follow.

1st. That Christ by gifting St. Peter with supremacy (admitting now, that such is the fact,) designed this supremacy to descend to St. Peter's successors.

2d. That the Bishops of Rome *are* St. Peter's successors.

3d. That the Bishops of Rome are the *only* successors of St. Peter.

Here are three matters to be *proved* before any of the texts which Romanists pretend to quote from the New Testament in favour of St. Peter can apply to St. Peter's successors.

Now this is a plain view of the subject, and I beg my fellow churchmen to keep it in mind. You have no need (unless you choose) to enter into a long examination whether this or that text of Scripture applies to St. Peter, and involves his supremacy; and that for the plain reason, that it is

nothing to the point in dispute. Suppose St. Peter *was* supreme "in civil as well as ecclesiastical matters;" suppose he was appointed the vicar of Jesus Christ and Prince of the Apostles, what has that to do with his *successors?*

Suppose that the celebrated text in St. Matthew, 16th ch. 18th verse, where Christ, speaking to St. Peter concerning this Apostle's declaration of his master's high character, says, "Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it, &c." Suppose, I say, that this means all that the most fearless and enthusiastic Romanist desires to claim, what has this to do with St. Peter's *successors?* It has nothing to do with *them*, and for the common sense reason, that it says nothing about this power descending to them. To take *this* for granted is to assume the very point to be proved, and as your Romish friend talks

of sticking to the letter of Scripture when he pleads for Transubstantiation, so to the letter we will keep him when he pleads for that unscriptural notion of the Pope's supremacy.

This celebrated passage in order to benefit St. Peter's *successors*, should have read thus :

"Thou art Peter, and upon this rock, *namely, yourself and your successors in the See of Rome*, I will build my Church," &c.

But Christ neither said nor meant any such thing, therefore even supposing (what is not true) that this passage gave *St. Peter* a supremacy, it has no more to do with making any of his *successors* supreme than it has in making the Bishop of Pennsylvania supreme. And here, by the way, is a point connected with the successors of St. Peter, which is so frequently forgotten, that I shall make another section of it, in order to bring it out prominently.

II.

WHO are the Successors of St. Peter?

In answer to this question, the Romanist will boldly answer you, (and many churchmen will not care to question an answer made so boldly,) St. Peter's successors are of *course* the Bishops of Rome called the Popes.

But be not deceived,—a *bold* affirmation is no sign of truth, and the word "of course," is more convenient than conclusive. But admit the Bishops of Rome are St. Peter's successors, then with far more reason must we admit that the Bishops of Antioch are his successors, because all, (Romanists among the rest,) know that St. Peter actually resided at Antioch several years.

The Bishops of Antioch, therefore, where

there is no doubt St. Peter resided several years, have a far more legitimate claim to be the successors of St. Peter than the Bishops of Rome. But let the foregoing point be again suggested, that unless you have clear and undoubted Scriptural authority for the powers given to St. Peter, (be those powers what they may,) descending to his *successors*, there is not the shadow of advance made toward the supremacy of the Bishops of Rome or of Antioch. And as a complete settling of this whole matter concerning such succession, in addition to the conclusive proof that no such thing is alluded to in the Bible, I present the fact that the learned Romanists themselves *give it up*, so far as Scripture is concerned.

The celebrated Romish writer BELLARMINE, finding no authority in the word of God, whereon to build the notion of "Pontifical Succession," and so of applying the promises to St. Peter (be they what they

may) to St. Peter's supposed successors, the Bishops or Popes of Rome, confesses that this matter *has no foundation in Scripture.** This same writer† says that Christ commanded St. Peter to fix the Apostolical seat at Rome; but unfortunately for him and his church, he can give no authority for such command from the word of God, and therefore resorts to a passage out of an *Apocryphal* Epistle of Pope Marcellus, "long since discarded as the most notorious cheat and imposture that was ever put upon the Christian Church," but which if true, is nothing to his purpose, and if it were to *his* purpose, would weigh but little with an intelligent Churchman.

* De Rom. Pontiff, L. 2 c. 12. l. 4. c. 4.

† De Rom. Pontiff, L. 2. c. 1. Col. 599. c. 12. Col. 628. l. 4. c. 4. Col. 803.

III.

Holy Scripture gives no Supremacy to ST. PETER.

Having cleared the way, let us glance for a moment at the fiction of St. Peter having a *supremacy* (using this word in the Romish sense,) among his brother Apostles.

And where now is any Scriptural authority for St. Peter's supremacy?

The Romanist is ready with an answer, viz. in the 16th chapter of St. Matthew and 18th verse.

"Thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it." In this passage the Romanist *supposes* that Christ meant St. Peter when he said "upon this rock," and then *supposes*, that by this saying, he gave him the supremacy; and then again *supposes* that in giving it to him, he like-

wise gave it to his successors; and then again *supposes* that the Bishops of Rome are St. Peter's successors; and then again *supposes* that the Bishops of Rome are his only successors. Here is a pretty array of mere *suppositions*, and yet, fellow Churchmen, these Dissenters, taking for granted all these points, have the face to turn round and anathematize you, for not believing what—if the blindness of prejudice and education were not present, would be rejected by the lowest of their number as the grossest fallacy in logic; and as the most direct contradiction of primitive antiquity and the Holy Fathers.

The text above quoted, does not bear upon the face of it any such notion of supremacy to St. Peter, since the rock on which Christ built his Church, was the *declaration* of St. Peter "Thou art the Christ, the Son of the living God," and this, not only because the original Greek favours it: but be-

cause "other foundation can no man lay than that which is laid, which is JESUS CHRIST;" and also because Justin Martyr,* (who lived about the middle of the 2nd century,) the earliest father who quotes and explains this text, expressly asserts that the rock was St. Peter's *confession of the Divinity of Christ.* With Justin Martyr, agree Chrysostom, Athanasius, Cyril, Jerome, and Augustine.† In short, THIRTY-SIX Fathers and Doctors of the Church of all ages and nations in the East and the West, including TEN POPES, interpret the rock to be the true Faith.

This will be conclusive with the Churchman, in showing how baseless is the figment of the Pope's supremacy, which in

* Dial. Cum Tryph. p. 255. Sylb. 1593.

† Chrys. Hom. 69. Ser. de Pentec. Oper. i. and vi. Athan. unum esse Chr. Cyril Catech. vi. p. 54. Hieron. Comm. of Matt. xvi. 18. Aug. Exp. Tract 124.

order to be elicited from this, their grand proof text, involves 1st, no less than five *suppositions*, (incapable of proof;) 2d, a flat contradiction to other Scripture; 3d, a rejection of the interpretation of the most ancient Father who quotes and explains the text.

A very fair example, among other things, of the hypocritical respect which the Romish sect pretends to pay to the early Fathers; and enough to show that if this, the grand proof text to St. Peter's supremacy is thus inconclusive, we may dispense with farther examination, and believe that the notion of supremacy of power even as it regards St. Peter is false. Which notion, however, if it were true could be of no more benefit to the Bishop of Rome than to the Bishop of Pennsylvania. For the last is just as much St. Peter's successor (so far as spiritual Apostolic power goes,) as the first.

CHAPTER VIII.

THE ORIGIN OF THE NEW ANTI-SCRIPTURAL DOCTRINE OF THE POPE'S SUPREMACY.

It must ever be a source of thankfulness to God, that the members of the Holy Catholic Church, possess in the monuments of early ecclesiastical history, the means of detecting the rise and progress of every heretical or minor error which has ever disturbed the unity of the body of Christ, and thereby of confirming the testimony of the word of God. So that when we are compelled to defend ourselves, from the attempt to force these errors upon us, we have a satisfactory and easy mode of exposing the error, by appealing primarily to the inspired Word of God, and then to the evidence of

primitive, universal tradition. By this method, therefore, the members of the Holy Catholic Church can triumphantly repel the attacks made upon them by all schismatics, but especially by those of the Romish sect, when attempting to force upon us, that fruitful cause of their schism, the novel doctrine of the Pope's supremacy.

My readers will remember that we have settled two important points, viz: "*What is the Pope's supremacy?*" and, "*That there is not the shadow of proof to the novelty in Holy Scripture.*" We come now in the present and a future chapter, to the notice of several kindred interesting matters, a portion of which, derived from early ecclesiastical history, will enable the Churchman to give a very satisfactory history of the origin and progress of this novelty, for the rejection of which by the Holy Catholic Church, the Romish Sect has employed itself, and

amused the world, in uttering loud, but *harmless* bulls, curses, and anathemas.

I.

Holy Scripture gives EQUAL Spiritual Power to ALL OF THE APOSTLES.

The only inducement to deny this matter, which is most abundantly proved by the express affirmations of our blessed Lord, and of the Apostles themselves, has arisen from the desire to make *St. Peter* supreme. For if St. Peter is made supreme, the Romanist has a faint hope, that he may silently *take for granted* that the Bishops of Rome are St. Peter's only successors, and hence that *they* have an equal right to supremacy. But this faint hope is a forlorn hope, for the grand proof text to St. Peter's supremacy, which is supposed to be found in the 16th chapter of St. Matthew and 18th verse, is no proof at all; and if it were

proof to St. Peter's supremacy, proves nothing as to St. Peter's *successors*, even admitting (*what is false*) that the Bishops of Rome are any more St. Peter's successors than the Bishops of Antioch, or any other Bishops.

But now, on the other hand, there is a vast variety of plain declarations, which, to the honest and unprejudiced mind, will be conclusive; in which *equality* of spiritual power is given to *all* the Apostles. Some of these passages are herewith given: (1) St. John xx. 21—23: "As my Father hath sent me, even so send I *you*." "Whose soever sins *ye* remit, they are remitted unto them; and whose soever sins *ye* retain, they are retained." (2) St. Matthew xxviii. 18—20: "All power is given to me in heaven and in earth, go *ye*, therefore," &c. "And lo I am with *you* always, even unto the end of the world." (3) St. Matthew xx. 25—27: "Ye know that the princes of

the Gentiles exercise dominion over them, and they that are great exercise authority over them. *But it shall not be so among you*," &c. (4) Revelations xxi. 14 : "And the wall of the city had *twelve* foundations and in them the names of the Twelve Apostles of the Lamb."

This last text shows the *equality* of the Apostles, and that in the same sense that St. Peter can be called the rock or foundation of the Church, all the Apostles can be so called.

These texts (and many others*) sufficiently proclaim the intention of Christ as to the spiritual equality of his Apostles, and so of their successors, all Bishops ; since it was to the twelve Apostles (not to St. Peter only) that he promised, "lo, I am with you (*all of you*) even unto the end of the world."

* St. Matt. x. 14, 15; xix. 28. John xiv. 6. 1 Cor. xii. 28. Gal. ii. 7, 9. 1 Peter v. 1—3.

II.

The same Equality affirmed by the ANCIENT FATHERS.

In exact accordance with Holy Scripture, do we find the voice of the early fathers, and other learned doctors, whilst giving St. Peter a certain kind of priority, (just as we are willing to give him,) they still clearly and decidedly affirm the equality of the Apostles in the point now under consideration.

*Tertullian** says, "We have *the Apostles* of Christ for our authors." (Not St. Peter alone, but "*the Apostles.*")

Cyprian says, "Certainly the other Apostles were what St. Peter was, endowed with an *equal plentitude both of honour and power.*"†

* De Præscrip. adv. Hæres.
† De Unit. Eccl.

*Ambrose** says, "St. Peter takes the precedence in confession, *not in honour;* the precedence in faith, *not in order.* What is said to St. Peter, *is said to the rest of the Apostles.*"

Chrysostom† says, "The Apostles, *all in common*, are entrusted with the care of the whole world."

Victor of Carthage‡ says, "The Blessed Apostles were endued with *equal fellowship of honour and power.*"

Isadore Hispalensis§ says, "The other Apostles received *an equal fellowship of power and honour* with St. Peter."

Nicholas de Cusa‖ says, "We know that Peter received from Christ *no more power*

* Lib. Incar. c. iv. t. ii. p. 710; et in Psalm xxxviii. t. i. p. 858.

† Oper. p. 17, ed. Ben.

‡ Epist. ad Theodor. Pap.

§ De Officiis, lib. ii. c. 5.

‖ De Conc. Cath. lib. ii. c. 13.

than the other Apostles ; for nothing was said to Peter that was not also said to the others. Therefore we say rightly, that all the Apostles were *equal* in power with Peter."

III.

PRIORITY not SUPREMACY.

Every intelligent man, who has the least acquaintance with the Gospels, knows that St. Peter was, by natural temperament and by his age, the "spokesman general" for the Apostles ; but this priority, or any other priority, is a vastly different matter from "spiritual supremacy." But whether St. Peter's priority was at all *enviable*, each one will judge for himself. One thing is clear, it led him to be first in *error*, as well as in speaking the truth. For it was the same Peter who confessed, "Thou art the Christ," and received the approval of Christ; and who afterwards ignorantly dared to rebuke

Christ, and received the reproof, "Get thee behind me, Satan." It was the same Peter, who was first to declare, "Though I should die with thee, yet will I not deny thee;" and who afterwards, just as boldly, affirmed with an oath, "I do not know the man."

It was the same Peter who, at one time, could openly "eat with the Gentiles;" and then, at another time, withdraw himself through fear, and dissemble so grossly, that his *equal* in the Apostleship, his *superior* in firmness, St. Paul, "withstood him to the face, because he was to be blamed."

A *certain kind* of priority, therefore, the members of the Holy Catholic Church are free to concede to St. Peter, though not even this to any of his successors, much less to his pretended exclusive successors, the Bishops of Rome. The Early Fathers had their different opinions on this priority of St. Peter: (1) Some* suppose that Christ ad-

* St. Augustine and St. Cyril.

dressed him particularly on several occasions, as the *representative* of the other Apostles. (2) Others† thought he had a certain sort of priority on account of his *age*. (3) Others‡ ascribed it to his being *first called*. (4) Others* thought he had a priority, on occount of his *public confession of Christ*.

Thus they had their several opinions as to the reasons for a mere personal or honorary priority, which both they and we admit; but neither the Ancient Fathers, (any more than the word of God, or the Holy Catholic Church now-a-days,) believed such a baseless dogma as St. Peter's or the Pope's "*Supremacy*."

In closing this section, I would simply call the attention of Churchmen to the fact, that in the celebrated 16th chapter of St.

* Jerome, Chrysostom, Cassianus.

† Epiphanius, Cyprian, Hilary, Basil, Greg. Max.

‡ Greg. Naz. Basil, Epiphan. Optatus, Amb.

Matthew, from which the Romanist so strenuously urges, that St. Peter is supreme, and hence that his *successors* are so,—in this same chapter, and just three verses after the passage on which such reliance is placed, comes the equally remarkable declaration of Christ to St. Peter, "Get thee behind me, Satan; thou art an offence unto me: for thou savorest not the things that be of God, but those that be of men."

We reserve for another chapter the *history of the causes* which gradually led to the assertion and exercise of "The Supremacy" by the Bishops of Rome, and their consequent violation of the design of Christ in the establishment of His Church, and thus of the unity of that holy body itself.

CHAPTER IX.

THE PROGRESS OF THE NEW AND ANTI-SCRIPTURAL DOCTRINE OF THE POPE'S SUPREMACY.

Next to the inspired word of God, early Ecclesiastical History opens before the Churchman a fruitful and gratifying field for investigation. To its illustrative and confirming testimony he may most confidently appeal, in defence of his claim to be a member of that Divine organization, established by the great author of the world's Redemption, as "the Church of the Living God—the Pillar and Ground of the truth." By the aid of such primitive monuments as remain, and those more copious records of later times, he can trace the progress of the Universal Church of Christ, through all its

vicissitudes of persecution and triumph, purity and error. He can discover its original organization and faith; the universality of its diffusion; and the equality of the various branches; the rise and progress of false doctrine, heresy and schism: and can fix with unerring certainty upon the causes and authors of that lamentable violation of unity which exists at the present day among "those who profess and call themselves Christians."

Among other plain matters of historical fact, which Ecclesiastical history presents, and in relation to which, the attacks of the Romish sect upon the Church, have rendered necessary for Churchmen to refresh their minds, is that anti-scriptural and novel doctrine, the Papal Supremacy.

The grand matters of fact which it behooves every Churchman to keep distinctly before him, are, that the Holy Catholic Church, established in Great Britain by St.

Paul, in the first century, is the only legitimate Church in those islands;—that the rights of this Church, when depressed in the sixth century, were invaded by the Romish Church, in the person of the monk Augustin:—that with a gradually increasing amount of Romish corruption, the Church in Britain continued till the sixteenth century;—that in that century, at the Reformation, she cast out the errors of the usurping and schismatical Roman Church;—that from this British Church, the Holy Catholic Church in the United States, called the Protestant Episcopal Church, has descended;—that the present adherents to Rome, whether in England or the United States, are therefore *schismatical* (not to speak of their errors in faith) in not uniting with the only legitimate branch of the Church Universal, in these several countries.

In the course of our defence of the Independence of the Church of England, among

other matters, we have been examining the anti-scriptural character of that novelty, "The Pope's supremacy," the maintenance of which has led the Romish Church to attempt to play the mistress over her equals, and thus place herself in the light of a mere sect, in schism with the Church in England and the United States; and a violator of the unity of the Holy Church throughout all the world.*

Having, in the last two chapters, seen that this novelty contradicts Holy Scripture, and the records of the primitive Church, we advance, in the present chapter, to a very interesting citation of historical facts, by which each Churchman may have the satisfaction of being able to trace the whole pedigree of that doctrine, which claims power

* By the Anathemas of the Council of Trent, the Church of Rome has made herself schismatical in relation to the Holy Catholic Church throughout all the world.

"*over the whole world, both Ecclesiastical and civil.*"

I.

Reasons for the Superior Influence of the Bishops of Rome.

Now if one were to believe all that Romish writers insinuate about ancient Rome, we should be led to think that it was one of the most marvellous and impossible things imaginable, that the Bishops of the city of Rome should obtain any priority or primacy over the Bishops of other cities; whereas the truth is, that in this city of Rome, was centered an unequalled combination of influences, favourable to the creation of an ambitious spirit. Not to enumerate that which it claimed in common with sister churches, "Apostolical origin"* and "Purity of faith,"† we bring out prominently,

* Irenæus adv. Hæres, lib. iii. c. 3. Sozomen. Hist. Eccl. lib. iii. c 8.

† Irenæus, ibid. St. Augus. Epist. 162. col. 728.

the following *potent* influences, which contributed to make all the Bishops of Rome "considerably bigger (as Cave has it) than the rest of their Brethren."

(1) *Rome was the Imperial City:** "a place that seemed born for Empire,—that had long since conquered, and at that time governed the greatest part of the world: a city that was the centre of all nations, and the seat of majesty and magnificence, where all great affairs were transacted; which could not but reflect a more than ordinary lustre upon those Bishops that sat at the upper end of the world. And by reason of the general confluence of all nations to Rome, enabled them, in a little time to draw the cognizance of ecclesiastical causes from all parts thither. After the Emperors became Christians, the Roman Church was espe-

* Athanas. Ep. ad Solit. p. 644. Dionys. de Script orb. v. 355 p. 8.

cially enriched by them with vast honours and privileges, accounting that the greatness of that Church would not a little contribute to the splendour and magnificence of the Empire.* "

Now some Romish writers attempt to avoid this plain truth, by actually affirming that the grandeur and greatness of the Imperial City, brought the Bishops of Rome into greater dangers than any others, and therefore tended to depress and impoverish that Church. In refutation of this violation of historic truth, let the following facts (which are also *influential* causes) be attended to.

(2) *The Romish Church abounded in wealth and pomp.* We know her wealth even from her *charities:* for from the earliest times, the relief which Rome was *able* to, and actually did extend to other churches is

* Cave. An. Ch. Gov. pp. 20, 70.

notorious,* so that in the words of Dionysius Alexandrinus, "all Syria and Arabia received supplies from Rome."†

Again, in proof of the wealth of the Romish Church, her *vast revenues* are witnesses, for, as an old writer testifies, besides their standing rents and revenues, their gains by collections and oblations, were so great, that by them alone, in the time of *Damasus*, "they were enabled to live in a state of grandeur like that of *Temporal Princes*."‡

And if any farther proof be needed of the pomp and wealth of the Romish Church, we have it in the testimony of Prætextatus, a *gentile*, who said to Damasus, "*Make me but Bishop of Rome, and I will become a Christian.*"§

* Eusebius Hist. Eccl. lib. iv. c. 23. Ammianus Marcellinus, lib. 27.

† Euseb. Hist. Eccl. lib. vii. c. 4.

‡ Amm. Marc. ut ante.

§ Hieron. ad Pammach. avd. Orror, p. 165.

We give another reason for the influence of the Church of Rome, viz.:

(3) *The Church of Rome had a multitude of Clergy and members.* "Even in the time of the severest *persecution* under Decius, Pope Cornelius wrote to Fabius, Bishop of Antioch, that "by the Providence of God, it had a rich and plentiful number of Clergy, with a great and innumerable people,"† so that he reckons 152 clergy of various degrees, and 1500 widows and almspeople."†

Another writer (Cyprian) tells us in his epistle to Cornelius, Bishop of Rome, that "he (Cornelius) had a most flourishing clergy, and most holy and numerous people."‡

These various circumstances, then, as Palmer justly remarks, united and centering

* Euseb. Hist. Eccl. lib. vi. c. 43.

† Palm. Hist. Ch. vol. ii. p. 499.

‡ Epist. 52, comp. Theodoret. Epist. 113, ad Leon.

in Rome alone, gave that Church, from the beginning, a pre-eminence.

II.

The pride of the Bishops of Rome, and their first attempts to abuse their influence.

Having settled the fact that the Bishops of Rome did anciently (and so far justly) possess a superior influence, owing to their being placed in the imperial city, we shall advance another step in examining the rise of "*the Supremacy*," (a very different matter from a proper *influence*) by noticing the following facts.

(1.) A. D. 196. Victor, Bishop of Rome, dared to excommunicate the Eastern Christians, because they observed Easter differently from the Roman custom. The Eastern Church regarded Victor about as much as the Protestant Episcopal Church would regard the present Pope Gregory XVI. Whilst Irenæus rebuked Victor with just as much

freedom and sharpness as any independent Churchman would rebuke a violator of the unity of the Church.

(2.) A. D. 240. *Stephen, Bishop of Rome*, forgot both his temper and charity, on the occasion of the African Bishops re-baptizing heretics, and not only ventured to excommunicate Cyprian, Bishop of Carthage, but actually denied certain African Bishops who came to Rome, "the common offices of humanity and charity."*

But Stephen had met with his equal, not only in Episcopal authority, but in bold and determined bearing; and received such an answer from Cyprian as taught him the pride and impertinence of his conduct. *Of course* the African churches only pitied, without regarding the indiscretion into which their hasty brother of Rome had fallen.

(3.) Another evidence of the rebuke

* Firmil. Ep. ad. Cypr. inter Cyp. Ep. p. 150.

which Roman pride met with may be found in Basil's Epistle to Gregory,* where he complains of "the Pride of the West," as he calls it, and again (as the *Romish* Baronius,† gives us the authority) expresses a very passionate resentment, and that he hated the pride of that (the Roman) Church.

(4.) A very good authority, farther to show that in early times, all the influence which the Bishops of Rome possessed, did not amount to anything like "Supremacy," is one of the Romish Popes himself.

Pius the Second, when Cardinal, says, that "before the time of the Nicene Council, very little regard was had to the See of Rome."‡ In attestation of which, it is only necessary to know, that at the synod of

* Ep. 74, ad Pomp. per tot. p. 129. Synod Carth. apud Cyp., p. 282.

† Ep. 10, p. 54.

‡ Ad. An. 372, T. 4, p. 322.

ℌ Epist. 282, p. 802.

Arles, (about eleven years before the Nicene Council,) the Bishop of Rome subscribed his name, not in the *first* place, but in the *fifth*, a pretty good proof that Pope Pius had some grounds for his Ante-Nicene estimation of the See of Rome.

But notwithstanding these ancient rebukes, through the influence of wealth and ambition on the one hand, and an unguarded yielding up of Catholic rights on the other hand, the early influence of Rome gradually increased, till we find the Papacy, or Papal Supremacy claimed and exercised; some interesting facts connected with which are reserved for the following chapter.

CHAPTER X.

THE ESTABLISHMENT OF THE NEW AND ANTI-SCRIPTURAL DOCTRINE OF THE POPE'S SUPREMACY.

THE constant attacks, which in public and private, from the pulpit and in books, both officially and personally, have been made upon the Church, by the Romish sect, afford substantial reasons for Churchmen to refresh their minds by examining the venerable foundation of holy Scripture and Catholic antiquity on which the Church of the living God rests, and so by consequence, the unscriptural and sandy foundation upon which, from time to time, the various notions of Romanism have been erected.

There is not the least necessity for the

Churchman's travelling out of his way to meet the attacks of the Romanists by *counter* attacks, but there is necessity that he should meet them by confirming himself in his own true faith. As for "*controversy*," let him avoid it, if possible, but at all risks he must maintain his faith, and repel the attacks of the assailing schismatic, as long as the love of Christ is in his heart, or the recollection of Rome's *usurpation*, and the bloody price we paid for our *Reformation* lives in his mind.

As for Romanists *personally*, they claim and receive, as they ever have received, our Christian charity, but as for *Romanism* (that *system* which comprehends the novel additions made to the old Holy Catholic faith) it cannot be regarded with favour by any true Catholic Churchman.

We have, just above, made use of the word "*usurpation*," now it has been a chief object of the present work to give an

extended proof of this fact from plain historical evidence, so far as the Holy Catholic Church in England and the United States is concerned.

In having adduced the testimony of credible and early ecclesiastical writers, to the apostolic origin of the British Church, we have settled the Apostolical, original and divinely established INDEPENDENCE of the Church in England. Whilst the records of fact, and the admissions of learned Romanists, show that, in so far as the particular Church of Italy is concerned, *we are older than Rome.*

We have also pointed out the plain truth —attempted to be rendered obscure—that a change of *name* is not a change of *being*, and hence that the Church in England has been the same from the apostles' times to the present hour, though from several political and religious causes, she has borne the name of British, Anglo-Saxon, Anglo-Romish, English, and Protestant Episcopal.

It has farther been pointed out, how utterly unscriptural and novel is the notion of the universal supremacy of the Bishop of Rome, which is the only show of argument to be offered why, if Britain *was* independent, she *ought not* so to have been. We have traced this last point up through Holy Scripture and ancient authors, till it only remains to exhibit the means by which the Papal supremacy arose, and also to present some interesting historical facts farther tending to confirm its novelty.

I.

The MEANS by which the influence of the Bishops of Rome increased to the unrighteous claim of "supremacy."

We have heretofore exhibited the high estimation in which the Bishops of Rome were held by their brother Bishops and *equals*, on account of the several circumstances centring in this great metropolis.

It was the *abuse* of this influence, which gradually brought in the absurd and even ridiculous notion of the Bishop of Rome having authority "over the whole world, both ecclesiastical and civil." We shall specify some of these abuses; and, *first*,

It was very natural and proper when injustice had been done to a Bishop by a provincial Synod, for said Bishop to seek the influence of some fellow Bishop toward being righted. The more influential the Bishop, provided he was ready to take the trouble, the better chance had the dissatisfied Bishop of having justice done him. Now, the Bishop of Rome, being in the chief city, with a wealthy church and numerous clergy, and withal, in early times, being sound in the faith, and ready to befriend a brother, would of course be the one to whom many would resort. Such was the case. Early ecclesiastical history gives us examples of such "appeals," so called to Rome, and

also similar appeals to other Bishops. The same history likewise informs us, that there was "no supremacy" either claimed by Rome or thought of by the appealing bishops.

This matter of "appeals" is as plain, natural, and common sense a matter as any other in the world, and yet you hear the Romanist boasting of it as though it proved his favourite notion of "Papal supremacy." But, in the course of time, Roman pride—which was shown in the last chapter—and the increasing desire for power, led the Bishops of Rome to claim as a matter of *right*, what was entrusted to them *in common with others*—as a matter of courtesy and convenience. Though at first this usurpation was resisted, still, in the course of time, ambition, and wealth, and influence triumphed.

Besides the above example of "appeals," —by which we see how the very natural custom of asking the influence of the brother

Bishop of Rome, was gradually claimed as a right, and thus made a snare to enslave the free Churches of Christ;—we give *a second* means, by which the supremacy was established. In difficult cases, it was early the custom of bishops to consult with bishops of a neighbouring see, and receive their opinion. For just the same reason that appeals were often carried to Rome, so was the opinion of the Bishop of Rome frequently solicited. This simple custom is capable, any one may perceive, of being abused. An *ambitious* man, who at first gives his advice gratuitously, and without notion of his having an abstract *right* to do so, may gradually be led (particularly if he be much courted and frequently consulted) to demand that he arbitrate in difficult matters, and that his opinion be received as *authority*. Exactly so was it with Rome. We have lying before us, historical records of first the *proper* behaviour of Rome, *then* of her evident pride

in claiming authority, the *resistance* of these claims, and finally of the *triumph* of this ambitious and powerful Church, over the Catholic rights of her equals. The notorious forgery of a body of laws, purporting to be the authoritative decrees of ancient popes, known as "The Decretal Epistles," was one of the ungodly but successful means of furthering the Papal supremacy.

A third means, which was powerful in creating and establishing "the supremacy," was the power of "deputing persons to *execute* those laws and decisions, which Rome had given in all parts of the Church.

This power, says the learned Palmer,*

* If any one feels inclined to pursue this matter, he will find sufficient information in Palmer's History of the Church, vol. ii. part vii. chap. viii. Palmer has satisfactorily abridged some of the standard authorities on these matters. See also Barrow on the Pope's Supremacy. Du Pin, de Antiq. Eccl. Discip. Fleury, Discours sur l'Hist. Eccl. Jus Canonicum, Thomassen Vet. et Nov. Eccl. Discip. De Hontheim, Febronius, Koch. Van Espen, &c.

arose gradually. It is not till the latter part of the *fourth* century that we read of vicars or legates of the Roman see." But the desire of metropolitans to have the influence of the powerful and wealthy Bishops of Rome, led them to receive the authority of the Roman see in confirmation of their own authority.

"In this manner the pontiffs rendered the chief bishops of each country in the West subservient to them; and as the temper of the times admitted, they increased their powers, or encouraged them to make inroads on the liberties of Churches."

Thus again, we have a powerful agent exhibited, which tended, along with the other influences, to establish and confirm that monstrous abuse—of what were at first natural and proper customs—which is now called "The Supremacy," and claimed as a matter of divine right. Aye, even so far has this last influence gone, that men claim-

ing to be bishops, independent bishops, as they ought to be, the divinely appointed governors of the Church, *equal* in spiritual power to any Pope—even these have consented to be degraded to an inferior position, and the chief bishop of a country to be called "The Pope's Vicar," in sign of his acknowledgment of the supremacy of the Pope.

A blessed thing, for the members of our branch of the Church, to feel that such degradation has never yet been seen among their "chief shepherds." No true Catholic Bishop has ever yet proved so recreant to Jesus Christ and his holy Church, as to be called the Vicar of any *man*. Our bishops are the Vicars of Jesus Christ, "ambassadors for Christ," and hence the EQUALS of the Pope, and *superiors* of the *Pope's Bishops*.

If now to the above mentioned influences, the Churchman adds, "the temporal power of the Bishops of Rome," and the energetic

efforts of "the monastic system," he will have a complete array of influence, enough to make any bishop a "Pope," full enough to increase just episcopal primacy to "Papal Supremacy."

CHAPTER XI.

THE POLITICAL CHARACTER OF THE POPE'S SUPREMACY.

HAVING, in the foregoing chapters, sufficiently vindicated our Church from misrepresentation, and especially from the charge of schism, in rejecting and protesting against the anti-scriptural and novel dogma of the Pope's supremacy, there is one farther point of interest to which the present chapter is devoted. The subject referred to is the *Political* character of the Pope's supremacy. In the discussion of this point a collection of *facts* and authorities shall be brought, which may be useful even to our erring brothers of the Romish sect; it will certainly be of importance to every true Catholic Churchman.

I.

The Political character of the "Pope's Supremacy" proved from ROMISH WRITERS.

(1.) The celebrated THOMAS, styled "*the Anglican Doctor*," says, "The Pope is the top of BOTH powers,"* (civil and religious,) and "when any one is denounced excommunicate for apostacy, his subjects are immediately *freed from his dominion, and their oath of allegiance to him.*"†

(2.) The author of "THE RULE OF PRINCES‡ also affirms, "The Pope, as Supreme King of all the world, may *impose taxes* ON ALL CHRISTIANS, *and destroy towns* and castles for the preservation of Christianity."

* "In papa esse apicum utriusque potestatis." In fine Secun. Sent.

† — et juramento fidelitatis ejus liberati sunt." ii. Sec. q. 12, art. 2.

‡ "— et civitates ac castra destruere"—de Regim Princ. c. 10, 19.

(3.) In the Lateran Council, the address to Leo X. was as follows:—"Snatch up, therefore, the two-edged sword of divine power, committed to thee: and *enjoin, command, and charge* that an universal peace and alliance be made among Christians for at least ten years; and to that *bind kings in the fetters of the great King, and constrain nobles by the iron manacles of censures; for to thee is given all power in heaven and in earth.*"*

(4.) Baronius makes the following unequivocal affirmation: "*There can be no doubt of it,* BUT THAT THE CIVIL PRINCIPALITY IS SUBJECT TO THE SACERDOTAL."†

Again,‡ "God hath made the POLITICAL

* — quoniam tibi data est omnis potestas in cœlo et tn terra. Episc. Patrac. sess. x. p. 133.

† "Politicum principatum sacerdotali esse subjectum nulla potest esse dubitatio."—Ann. 58, ¸ 23.

‡ Politicum imperium subjecit, spiritualis ecclesia domino. Ib. ¸ 53.

GOVERNMENT SUBJECT *to the dominion of the* SPIRITUAL CHURCH."

(5.) BELLARMINE* says, "The Pope hath a supreme power of disposing the TEMPORAL *things* of ALL CHRISTIANS in order to a spiritual good."

Again, this high authority says,

"The Ecclesiastical republic can COMMAND and COMPEL the temporal, which is indeed its subject, to change the administration, and to depose princes, and to appoint others when it cannot otherwise defend the spiritual good.†

(6.) SUAREZ says, "The power of the Pope extends itself to the *coercion of kings with* TEMPORAL *punishments, and depriving them of their kingdoms when necessity requires;* nay, this power is more necessary over princes than over subjects."‡

* De Sum. Pontif. l. 5. c. 6.

† De Sum. Pontif. l. 5. c. 7.

‡ Defens. Fid. Cath. lib. 2, c. 23, sect. 10, 18, 20.

(7.) Father Creswell* says, "It is the sentence of ALL (Roman) Catholics that subjects are bound to *expel heretical princes if they have strengthenough*, and to this they are tied by the commandment of God, the most strict tie of conscience, and the extreme danger of their souls."

(8.) AUGUS, TRIUMPHUS, PANORMITAN, ALVARUS, and many others, (so speaks Bellarmine,) say—

"The Pope hath, by divine right, a most full power over the whole world, *both ecclesiastical and civil.*"

(9.) AZORIUS, and SANTAREL say, "The Pope hath a supreme and absolute authority: both the spiritual and the temporal power is in the Pope."†

(10.) WESTON,‡ Rector of the College

* In Philopat. sect. 2, n. 160, et. 152.

† Tayl. Diss. Pop., p. 132-3.

‡ Sanctuar. Jur. Pontificii qu. 15, sec. 5, qu. 17, sec. 6, qu. 27, sect. 7 Catal. Glor. Mundi. par. 4, consid. 7, Ex Zoderico.

at Doway, says, "*The Church* hath the right of a *superior lord over the rights of princes and their temporalities;* and by her jurisdiction she disposes of temporals *ut de suo peculio*, as of her own proper goods."

It is not true that the above doctrines are "individual opinions," for besides the fact that such a vast body of Romish doctors thus speak, Father Creswell* expressly says of this doctrine,

"*It is the sentence of all (Roman) Catholics*," whilst Father Rosweyd† pronounces those who do not admit these doctrines

"*Half Christians, barking Royalists, and* A NEW SECT OF (ROMAN) CATHOLICS," whilst again,

BELLARMINE‡ vouches for the common opinion of the Romanists to be,

* In Philopat. sect. 2, n. 160, 162.

† Lib. de Fide Hæret. Scroanda.

‡ "Sententia media *catholicorum communis*." Bell. v. i.

"That by reason of the spiritual power, the Pope, at least indirectly, hath a supreme power *even in temporal matters.*"

But we have a more conclusive array of proof yet to be offered, viz:—the *Bulls and Decrees of the Popes themselves*, which will demonstrate the essential political character of the anti-scriptural doctrine of the Pope's supremacy.

II.

Proof from the Papal Bulls and Decrees.

We shall commence with the Popes of the sixteenth century.

(1.) A. D. 1585. Pope Sixtus V. issued a Bull against Henry King of Navarre, and the Prince of Conde. It thus begins:

"The authority given to St. Peter and his successors, by the immense power of the Eternal King, excels all the powers of earthly kings and princes. It passes uncontrollable sentence upon them all. And

if it find any of them resisting God's ordinance, it takes more severe vengeance of them, casting them down from their thrones, though never so puissant, and tumbling them down to the lowest parts of the earth, as the ministers of aspiring Lucifer."*

(2.) A. D. 1570. Bull of Pope Pius V. *against Elizabeth, Queen of England.*

"He that reigneth on high, to whom is given all power in heaven and in earth, hath committed the one holy Catholic and Apostolic Church, out of which there is no salvation, to one alone on earth, namely, to Peter, prince of apostles, and to the Roman Pontiff, to be governed with a plenitude of power: *this one he hath constituted prince over all nations and all kingdoms, that he might pluck up, destroy, dissipate, ruinate, plant, and build.*"†

* Ab immensa æterni Reges potentia, &c.—Bulla Six. V. contr. &c.

† Régnans in excelsis, cui data est, &c.—P. Pius V. in Bull. contr. R. Eliz.

(3.) A. D. 1294. Pope Boniface VIII. made a decree, which was confirmed by the Lateran Council, in the Bull of Pope Leo X.*

"One sword must be under another, and the temporal authority must be subject to the spiritual power; whence, if the earthly power doth go astray, it must be judged by the spiritual power."†

Baronius‡ says of Boniface's decree, "*All do assent to it, so that none dissenteth who doth not by discord fall from the Church.*"

(4.) Pope Innocent III. uses the following language:

"The pontifical power so much exceeds the royal power, as the sun doth the moon."

* Council Lateran, Sess. xi. p. 153: "Innovamus et approbamus."

† Oportet gladium esse sub gladi, &c. Extrav. com. i. tit. 8, c. i,

‡ Hæc. Bonifacius, cui assentiuntur omnes, &c. Ann. 1053, § 14.

In proof of which he quotes Jeremiah i. 10, "See, I have set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy,"* &c.

(5.) A. D. 1088. Pope Urban II. set forth the following doctrine:

"*Subjects are by no authority constrained to pay the fidelity which they have sworn to a Christian prince*, who opposeth God and his saints, or violateth their precepts."†

(6.) Pope Gregory VII. Hildebrand, sets forth the political character of the papal power, in his epistles,‡ and in the councils under him. For example, these are his words in reference to King Henry:

"I absolve all Christians subject to the empire, from that oath, whereby they were

* Ut quanta est inter solem et lunam, tanta, &c. In Decret. Greg. lib. i. tit. 33, cap. 6.

† "Fidelitatem —— nulla cohibentur auctoritate persolvere." Caus. xv. qu. 7, cap. 5.

‡ Ep. 55.—Ep. 4: 2.—8: 21.—1: 58.—2: 5, &c. &c.

wont to plight their faith unto true kings; *for it is right that he should be deprived of dignity, who doth endeavour to diminish the majesty of the Church.*"*

But there yet remains a third source of proof, which is still more direct, pertinent, and conclusive.

III.

Proof from Historical Facts.

We shall commence with some facts of the sixteenth century, and then adduce instances from former ages.

(1.) Pope Sixtus V. interfered with the King of Navarre, and the Prince of Condé, deposing them, and absolving their subjects from their oath of allegiance. These are his very words:

"We deprive them and their posterity for

* Et Christianos omnes imperio subjectos, juramento illo absolvo, &c. Plat. in Greg. VIII. et tom 7. Conc. Rom. iii. apud Bin. p. 484.

ever of their dominions and kingdoms."—"By the authority of these presents, we do absolve and set free all persons, as well jointly as severally, from any such oath, and from all duty whatsoever in regard of dominion, fealty, and obedience; and do charge and forbid all and every of them, that they do not dare to obey them, or any of their admonitions, laws, and commands."*

(2.) Pope Pius V. interfered with the civil rights of our mother country, and dared to depose Queen Elizabeth, and absolve the English nation from their *sworn* allegiance. Now this is an instance which Americans can feel—it took place in 1570—only two hundred and seventy-three years ago. Listen to the very words of this "*Spiritual*,! anti-Political,! and meek successor of the Fisherman."!!!†

* A juramento hujusmodi, ac omne, &c.—Bulla Sixti V. &c.

† "Ipsam prætensi regni jure——dignitate privilegioque privamus." P. Pius V. in Bull, &c.

"We thereby deprive the queen of her pretended right to the kingdom, and of all dominion, dignity, and privilege whatsoever; and absolve all the nobles, subjects, and people of the kingdom, and whoever else have sworn to her, from their oath, and all duty whatsoever, in regard of dominion, fidelity, and obedience."

(3.) Pope CLEMENT VI. deposed the Emperor Lewis IV.

(4.) Pope INNOCENT III. deposed the Emperor Frederick II., using the words,

"We do—accordingly by sentence, deprive; absolving all who are held bound by oath of allegiance from such oath for ever; by apostolical authority firmly prohibiting, that no man henceforth do obey or regard him as emperor or king."*

(5.) Pope INNOCENT III. deposed the Emperor Otho IV.

* P. Innoc. IV. in Conc. Lugd.

(6.) Pope PASCHAL II. deprived Henry IV.

(7.) Pope GREGORY II. withdrew subjection from the Eastern Emperor, and rebelled against his authority, of which the celebrated Romish Baronius says, "*He did leave to posterity a worthy example, that heretical princes should not be suffered to reign in the Church of Christ, if, being warned, they were found pertinacious in error.*"*

The above historical facts are abundantly sufficient to show the exercise of the right which the Romish doctors and popes claim, of the papal power interfering with the politics of nations. It is needless to add farther proof, or we might adduce at full length the case of Chilperick, King of France, deposed by the Pope;—of Albert, King of the Romans, put in the throne of Philip the Fair;—of Henry IV., against whom the

* Sic dignum posteris reliquit exemplum. Ann 730, § 4.

Pope armed Henry's son, and the unnatural scene was presented, of a son fighting against his own father, taking him prisoner, thrusting him into a monastery, where he died with grief and hunger;—of Dandalus, Duke of Venice, whom the Pope bound with chains, and fed as dogs are fed, with bones and scraps under his table;—of Henry XI., and John of England.

If the Romish sect "*never changes*," then the principles of St. Thomas, Baronius, Bellarmine, Suarez, Creswell, Triumphus, Panormitan, Alvarus, Cassenæus, Zodericus, Petrus de Monte, Bozius, and other learned teachers of Romanism, must be (*or ought to be*) the principles of modern Romanists. If the Romish sect "*never changes*," then the principles of Popes Sixtus V., Pius V., Boniface VIII., Innocent III., Urban II., Gregory VII., must be (*or ought to be*) the principles of modern Romanists.

If the Romish sect "*never changes*," then

the principles which prompted the political interference of Popes Sixtus V., Pius V., Clement VI., Innocent IV., Innocent III., Paschal II., and Gregory II., must be (*or ought to be*) the principles of modern Romanists.

I have but one more word to add, and that is—if the modern Romanists do deny the political power of the Roman Pontiff over all the nations of the earth, as well as over the "Roman States," they are so classed among "*heretics*." For thus saith BELLARMINE, "There is a sort of HERETICS lurking in the bosom of the Church all about Christendom, and in some places, stalking with open face, who restrain the Pope's authority so far, as not to allow him any power over sovereign princes in temporal affairs; much less any power of depriving them of their kingdoms and principalities."*

* Nullam habere temporalem potestatem, nec posse ullo mode, &c. Bell. V. i.

Whilst again, thus saith BARONIUS, "They are all branded for *heretics*, who take from the Church of Rome and See of Peter, one of the two swords, and allow *only the spiritual*."

* Hæresis errore notantur omnes, &c. Ann. 1053, § 14. "Hæresis Politicorum." Ann. 1073, 13. §

CHAPTER XII.

Conclusion.

THERE has now been presented a brief sketch of the more prominent facts, afforded by the faithful records of history, by the aid of which, at least the *younger* members of the Holy Catholic Church in England and the United States, may see the true position of their Church, and refute the incessant misrepresentations which are heaped upon her.

We have seen that the Church of the living God was planted in Great Britain by apostolic hands, and from the testimony of credible writers planted by the great Apostle of the Gentiles, St. Paul.

We have traced this one true Church in its various stages of prosperity and adversity, till blighted with the increasing corruptions which her connection with Rome introduced, and trammeled by the spiritual tyranny which the novel dogma of the Pope's Supremacy created,—the period of her release, the Reformation, arrived, and she restored herself to original purity and independence.

We have examined the rise, progress and character of that anti-scriptural and novel dogma, the Pope's Supremacy, the source of much doctrinal error, and the active cause of schism, wherever the Romish Church extends her influence.

We have seen that though in Italy the Romish Church is a legitimate branch of the Church Catholic, having never separated from an older Church in that country, still she errs in doctrine, and needs reformation; whilst in England and the United States

Romanists are a mere schismatical body, a sect, which separated from the Church of England in the reign of Elizabeth.

And now, after this examination, it will not be a difficult point for any one to perceive, that the true Catholic is no Romanist; that whilst entertaining kindness for the *persons* of Romanists, he entertains no affinity for their *errors*.

The creed of the Holy Catholic Churchman is the Apostles or Nicene Creed, which has been received always, everywhere, and by all the Church. The Creed of the Romanist is the Creed of Pope Pius IV., which adds twelve *new* articles to the *old* Creed.

All that the Romanist has which is "Catholic," "Orthodox," and Scriptural, *we* have, in greater perfection.

What, then, is our duty, as members of the Holy Catholic Church in these United States? What, but that we should stand to

our posts, every one of us, be he priest or layman, and, by the help of God, pray, labor, live, and if needs be, die for the maintenance of the interests of our spiritual mother.

Let the *younger* members of the Church, more especially, remember they have not been baptized into a *sect*, which cannot date its origin farther back than the reformation, but that they have been placed in the bosom of the Church of the living God, which has been perpetuated by apostolical succession, amid all the vicissitudes of civil and religious change, from Jesus Christ himself, the original source of authority.

Let them strive to know more of the history, doctrines, and evangelical spirituality of their Church, and to show by their unflinching adherence to her interests, that they feel as well as know their privilege.

There is no weapon formed against the Church in this land which can prosper, if

we, fellow-Churchmen, old and young, are true to our duty. Let us join, then, heart and hand, in the Spirit of Christ, to extend the faith of Christ committed to us, among all who know it not, or who know it, yet misrepresent it.

In the name of God, let us understand whether we be the members of a sect, or whether we be members of the Holy Catholic Church. If we believe ourselves to belong to no sect, then let us not lead others to think we do, and that we regard schism as no sin:—let us stand forth in meekness, yet without compromise, protesting against *all* perversions of the original faith, refusing to identify ourselves with any error, be it Romanism or Puritanism; let us prove by our prayers and deeds of benevolence that we *love* the persons of those whose *errors*, great or small, we cannot love; judging harshly of none, but maintaining the truth in the presence of all. Let us not be care-

ful for *results*, knowing they are in the hands of that God who saith to the raging sea, "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed."*

* Job xxxviii. 11.

"If I forget thee, O Jerusalem, let my right hand forget her cunning.

If I do not remember thee, let my tongue cleave to the roof of my mouth, If I prefer not Jerusalem above my chief joy."—Ps. cxxxvii.

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